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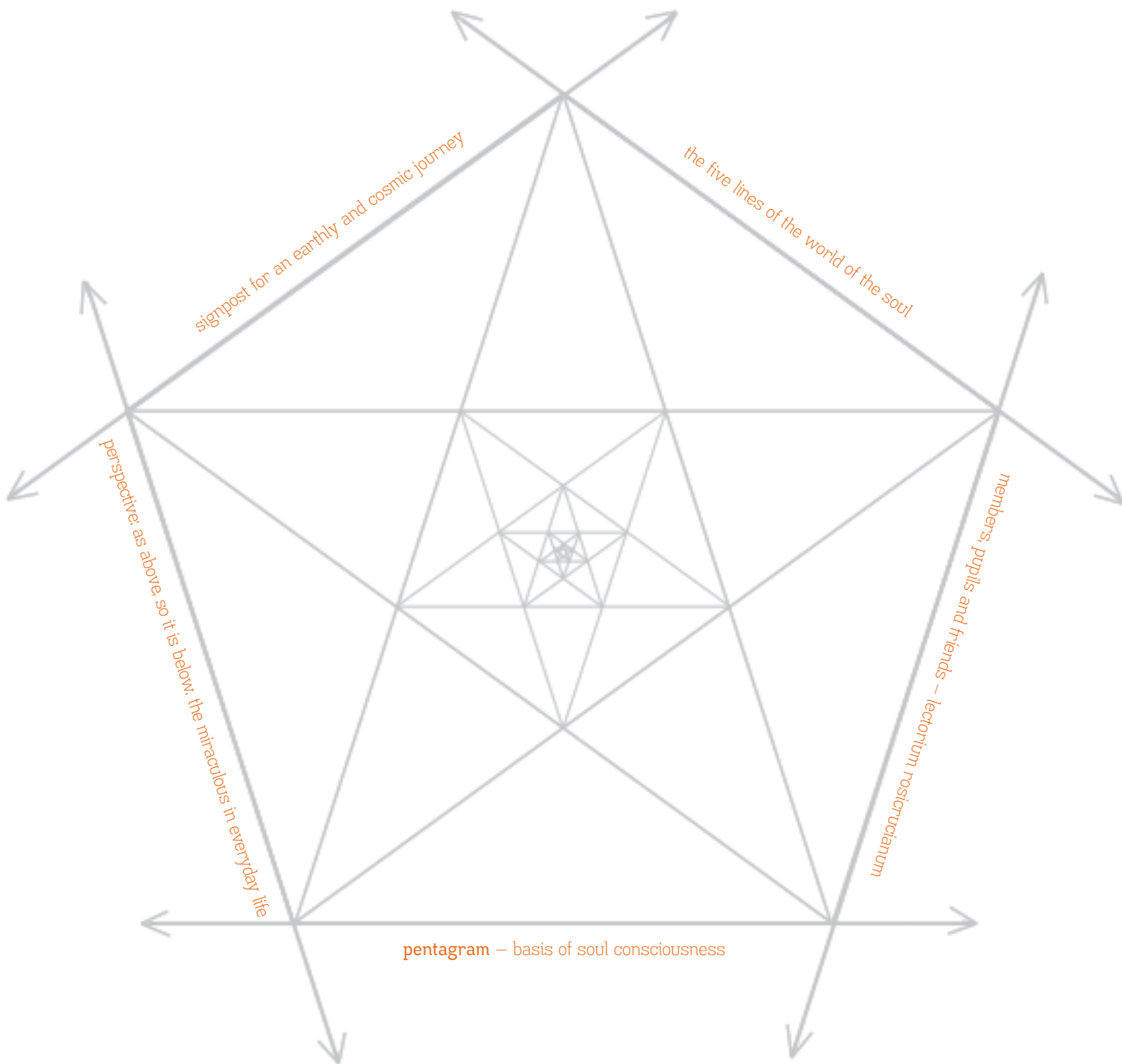


pentagram

Lectorium Rosicrucianum



The way seeking the
centre brings harmony,
balance and certainty



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A child that forgets himself at play and greets the sea on the beach is most often not aware of the four elements that unite there in a perfect harmony. Fire (sun), air, water and earth – reduced to their simplest essence of heat and cooling, - of sand and salty air, which together form the carrier wave of prana, the life force that penetrates the atmosphere. In thousands we flock to the beaches and saturated with this energy we return home at the end of the day, living on it for days.

However, harmony is not a matter of course. Sometimes society and work draw heavily on our ability to remain in balance. Chinese medicine strives for this balance through a harmonious exchange between the five elements in a human being. In a symposium Dianne Sommers explained the connection between these elements on the one hand and the human being, his path through life and his health on the other. This symposium was held at the Noverosa conference center where Jan Scholten also shed light on a new vision of the activity of these 5 elements in the periodic system. The texts of both presentations you will find in this edition of **Pentagram**.

On the same light wave, you will find in this contribution 'I do not know his name,' a contemplation about 'the seventh chapter, that is still to be written.' As well as an article on 'the step that you do not want to take', which will becomes perhaps more easy to take after reading the article with the same title. We hope that this edition of Pentagram may contribute to the right balance in your life.



Cover

Greeting the Ocean by deadpoet88

Index



4 **The true human being**
Catharose de Petri

8 **'I do not know his name'**

14 **The step you don't want to take**

20 **The great connector**

26 **Illness – the disturbed centre**
28 The functioning of the lathanides - Jan Scholten
38 Chinese medicine - Dianne Sommers
50 Conclusion of the symposium

52 **Attention**

58 **The wonder of the flower**

60 **The Over-Soul**
Essay by Ralph Walde Emmerson

78 **The Celtic Cross**
Symbol

80 **Dream world**
Column





HARK! some wild trumpeter – some strange musician,
Hovering unseen in air, vibrates capricious tunes to-night.
I hear thee, trumpeter – listening, alert, I catch thy notes,
[...]

O trumpeter! methinks I am myself the instrument thou
playest!

Thou melt'st my heart, my brain – thou movest, drawest,
changest them, at will:

And now thy sullen notes send darkness through me;

Thou takest away all cheering light – all hope:

I see the enslaved, the overthrown, the hurt, the opprest
of the whole earth;

[...]

Now, trumpeter, for thy close,
Vouchsafe a higher strain than any yet;
Sing to my soul – renew its languishing faith and hope;
Rouse up my slow belief – give me some vision
of the future;
Give me, for once, its prophecy and joy.

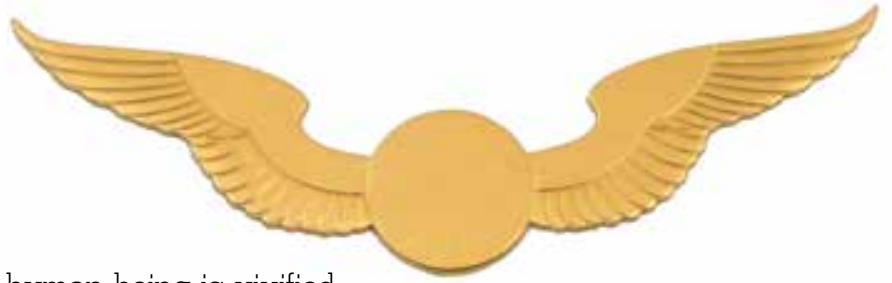
O glad, exulting, culminating song!
A vigor more than earth's is in thy notes!
Marches of victory – man disenthral'd – the conqueror
at last!
Hymns to the universal God, from universal Man – all joy!

Walt Whitman, Leaves of Grass, 1855.

© Jesse Garnier SFBAY. Gabriel Angelo, 12 year old, San Francisco

The true human being





Every atom of the physical body of a human being is vivified and maintained by the etheric 'double' or vital body. The physical organism thus lives by the grace of the etheric body. One speaks of a 'double' because the etheric body completely interpenetrates and surrounds the physical body and in this way duplicates it. There are therefore two bodies that cooperate as one system.

CATHAROSE DE PETRI

It is also known that these two human vehicles are in turn penetrated and surrounded by another body which is more subtle and larger than the other two, namely the astral body. So there are in fact three bodies cooperating in unity and enabling the entity to live: the astral body, the etheric body and the physical body. These three bodies can be clearly distinguished. All three have been organised into one system, one exterior figure bearing the imprint of the nature-born type of the physical body. During the night, when a person is asleep, the personality of these three vehicles is split. The astral body then acts autonomously and is often highly active and can be recognised as the image of the one who still rests in sleep. However, having said all this, one should not think that we have finished defining the totality of man in manifestation. To think this would be a great mistake, for man also has at his disposal a thinking faculty, a mental body. In fact, it is not even appropriate to speak of a mental body as this body is as yet far from full-grown. It is the newest acquisition in

the immensely long period of humanity's development. No, it can at most be distinguished as a fiery and therefore shining activity in the region of the head sanctuary. So one cannot say that the human being already has the full command of his or her thinking faculty. Far from it! And even when the thinking faculty will eventually be fully developed, it will still not be right to call man complete until he also possesses a threefold manifestation of the spirit, corresponding with the three primary rays of the Seven-Spirit. In the spiritual school this is referred to as the equilateral triangle.

So we see the true complete human being as a seven-fold revelation consisting of four vehicles and three manifestations of the spirit: a triangle of the manifestation of the spirit and a square of construction. If you were to try to visualise true man in this way you would know with certitude that man as we know him now has not yet been 'born' in the true divine sense. He still exists in a state of genesis. He is, as Paul rightly states, 'as yet unborn'. It is in this light that you should con-

The lucid thinking of Jan van Rijckenborgh and Catharose de Petri and their great love for humanity brought them together to found a modern school for the development of consciousness, the Lectorium Rosicrucianum. They did so in the firm conviction that the elimination of the lack of knowledge about the background of human existence is a key factor in alleviating the world's suffering.



sider your problems and difficulties. The life you are living is not a true human life because even though you have the possibility of living such a life, you do not yet possess the necessary faculties. Your highest vehicular expression is the astral body, just as it is with animals. That is why Hermes Trismegistus could rightly speak of man and animals in the same breath.

Negatively inclined people who read and consider all this could now take the point of view: "Why then should we bother or worry? If we are unborn and still in a state of genesis, let us just wait for the time of our birth, for only then will we be true human beings." There are many people in the world that reason in this way. They believe in the doctrine of evolution. "First we were in a mineral state of life, then we progressed to

Sculpture of Buddha in a stupa, a bell-shaped casing on the highest platform of Borobudur. His gesture is the dharma chakra mudra, 'the gesture of the preacher'. Dharma chakra literally means: the Wheel of the Doctrine.

© Gunawan Kartapranata, 2010

the plant stage, next we had an animal consciousness and now we are on our way to becoming human beings. In the radius of activities in the Aquarian age, which we have now entered, we will again make an important step upward on the ladder of evolution and development.”

It is good to know that the spiritual school diametrically opposes this point of view, as there is no question of any undisturbed automatic process of evolution. There was a time when, under divine guidance, humanity did evolve but that phase lies far behind us.

As soon as the three vehicles – the physical, the etheric and the astral – have interlocked to form a beautiful and wonderfully constructed unity and, very gradually, the flame of consciousness is kindled, nascent man is given a task. It is a task that needs to be carried out as a completely autonomous activity of the self. It is a task that can be carried out because, as a result of the cooperation of the three vehicles, nascent man possesses an ensoulment, a soul. It is possible also because the newly kindled flame of the thinking faculty, in its pristine purity, enables nascent man to understand the divine reason to such an extent that he can begin eating the fruit of the tree of knowledge that stands in the midst of God’s paradise.

You need to know that, from the time of its preparation to the development of independent activity, the greater part of the human life wave has misused the original purity and has wandered

away from the original race. You need to know this and indeed you are capable of accepting this since it is the cause of the fact that all those born in matter belong to the as yet unborn human race that ‘roams about sighing, in night and death, in suffering and sorrow’, as the bible says. Death is their companion and delusion their state of life. They have lost their original purity. They are like neglected clothing that is very difficult to clean, and if one leaves it too long it becomes a hopeless task. The clothing deteriorates and can no longer be used. That would be the case for us if it were not for the fact that - thanks be to God – through revivification our microcosms keep on receiving new chances of breaking through to the essential birth, to the genesis of true Man. So, understanding all this with your innermost being, you surely will not want to wait a day longer to use your time well as long as you still have the opportunity. ★

'I do not know his name'

A human being's entire life he is subject to time and being held by it to the smallest of details; time is one of the most characterizing aspects that define him.

O

One hears it being said that a kind of acceleration of time has come about but wouldn't that be mainly caused by the fact that everybody does (and must do) much *more* within a set time? The postal services recently dismissed six thousand people, because a letter takes two days to reach its destination, whilst an email can be posted within a few seconds.

Thus one might say that nowadays we cannot name an instrument that controls us more than the clock. Time races past us, taking everything along that once existed. Never was the transience of things more noticeable than at this time. Beyond the daily movement of our life we see worlds passing us, worlds that were once great in the succession of the centuries, but they also have been crushed by time. Thus is the way of mankind. Philosophical and wise systems divide this passage through time, in periods, ages and rounds. And this aeon-long circuit of the world and mankind that spans millions of years is characterized by the number 'seven.'

Seven periods and seven ages. Seven cosmic regions. A sevenfold earth-cosmos, a sevenfold solar body and a sevenfold microcosm. A sevenfold in-and-exhalation of the spirit, originating from the primordial Creator of the All. Rivers of primordial substance, waves of electromagnetic fields that rush through space and without fail reach their destination, with all the far-reaching results and development thereof. And within all that manifests itself in the entire All - that which comes and goes and that surpasses our comprehension - we sense something of what we might call the finger of God, who determines all this.

There is no empty space, postulated the classical Rosicrucians four centuries ago. In our time we know that the universe is filled with seas of electromagnetic fields, astral constellations and oceans of atoms. Just as the spinning of the earth's axis is

Dark Dull Pink Large X,
© Gianni Piacentino, 1966





determined by the electromagnetic pull and push of the sun, so nature's life is influenced to the smallest detail by the influx of the stream of atoms upon the earth from the All. The cosmic waves, the spinning movement of our globe, the changing seasons, all these determine the coming and going of life, both in flashes of seconds or in periods of millions of years.

Man thinks he exists because he thinks. As Descartes put it: 'I think (or I doubt) thus I am.' But he, the human being, is only a thought-flash in the eternity of the creation. His thinking is limited, he cannot help being trapped in his assigned world. He imagines himself in outer space but he has an individual, lonely existence. Geologists dig into the earth and stare at life forms that solidified millions of years ago, leaving behind fossils and imprints in layers of earth. Historians search the archives for the past and find long gone civilizations. Physicists delve for the secret of life to try to get a finger behind its mystery. Biologists experiment on defenceless animals, causing suffering and pain. They manipulate genes and chromosomes and analyze the apparent arbor vitae (tree of life) of the human being, the DNA. Astronomers stare into unfathomable space and observe the myriad of star systems. Planets and stars come and go. According to physicists our sun will be extinguished in about ten billion years but before this event all life on earth will have ceased to exist. All life in matter is eventually seized by time.

Life itself however is immortal. As in a vision our spirit-eye looks into infinite space, wherein the primordial origin of all material manifestation is called a flash of fire in the chaos. Perhaps, now that the secret of gravity in the solar system has been discovered, we may at one time come to know how the original Big Bang caused all this and how the chaos, the mess of the immaterial All, through a mighty flash of fire according to a divine plan brought order to it. An order according to the idea of the divine architect, the creator of the universe.

Lao Zu says it as follows: 'Before heaven and earth existed, there was an indefinite being.' How magnificent is it to indicate the secret of the creator in such a way, 'It,' that likewise is the secret of the primal origin of the microcosm! And he continues: 'how immaterial. 'It' stands alone on itself and does not change. I do not know Its Name.' Hermes Trismegistus also tried to put the cause of all that is into words. He states: 'God is not the intellect, but the cause that an intellect can exist. Not a spirit, but the cause that the spirit is! Not Light, but the cause that the Light can shine! Understand this, oh pupil: that which is impossible to describe, that is God.' The word-image 'God' has been much devalued over time. What was once a living reality and an inspiring energy has for many people become an anthropomorphic image. From their thinking that is necessarily fixed within their allotted world, humans have in an abundance of concepts given shape and image to this fiction. And so, during that time, during the centuries of centuries, a familiar, arbitrary, hominid power developed, that wanted to keep us in hand, that was going to be personally involved with each creature, with attention to all his sorrows and hurts. But Lao Zu says: 'I do not know Its name.'

That is why a transfiguristic spiritual school always directs a human being to the inner God, the spirit-spark-atom, as the first and primal principal of life. A spark of the spirit, a spirit-nucleus, the indefinite being that existed *before* heaven and earth were created. It is the true nucleus of the life of the human being, a nucleus that in our age through a new spiritual breath, a new impulse, is awakening in many. The word spirit refers to the original force of all life. It can be translated as 'air in motion', also as wind, or breath. That is why the gnostics in their time spoke of *pneuma*, which also means breath or spirit. Breathing is the sign of life. Thus we also speak of the breath of life. In the Indian philosophy one speaks of Maha-Atma, which means 'the great Breath of Life'.

Man thinks
he lives
because
he thinks
.....

Spirit is fire, to be understood as the fiery breath of the spirit. The divine fire that is working in the universal nature is at the same time the fiery breath that can awaken the divine rudimentary element within the human being. In the old myths of mankind there are tales of the holy grain that was brought to earth by the dragons of wisdom. The dragons of wisdom are elsewhere called 'sons of the fire', the servants of the spirit, the servants of the divine flame. In those myths *re-sounds* the plan and the aim of heaven and earth, where the human being since a practically untraceable beginning continues on a road without an end. Thus the divine grain formerly embedded in an earthly nature is called to be remelted in the fire of the spirit in the harvest of creation. Seven times it is sown, seven times it must be harvested. Seven races, seven rounds, wherein the sevenfold primordial atom, the sevenfold rose, shall ripen.

'Before heaven and earth existed, there was an indefinite being.' That is also true for the microcosm, created to bring forth a sevenfold spirit-man. The spirit-man that would play the divine lyre with the seven strings, gives voice to his own song on the melodious patterns of the holy seven-spirit. For this microcosm is potentially sevenfold, born as it is from the womb of the sevenfold solar body. And then there is the human being – who carries with him the beginning and the end of times, but also the human being who is pregnant with the promise of eternity. A promise that the Great Healers of the All are trying to save from an untimely death. A promise for which once the fire of the spirit was lit.

In the field of the planet spirit, all divine seeds have once been scattered, in order to bring the human beings into manifestation, according to a sevenfold formula. Much of this divine seed lies within the human being, as yet not sprouted. Thus we can look at the history of the human being in his world from start to present, in seven chapters. The seventh chapter however, still hasn't been written. As long as the



seventh chapter has not been written, man and world remain in darkness and ignorance. The person who gets an inkling of this, begins to wonder how he may write the seventh chapter in his/her own microcosm, and thereby complete the sevenfold creation. In the kabala the number seven that we've mentioned repeatedly, is called the completed temple'.


In another symbolic treatise, *The Book of the Seven Keys**, the number seven is the victory over matter. Here, the beautiful story of Christian Rosycross (CRC) is painted. CRC receives, on the eve before Easter, an invitation to go on a quest. Shortly before this event a violent storm shakes his little hut to its foundations. The sevenfold promise that is contained in the invitation makes him decide to travel to a mountain on which stand three temples and where a sevenfold initiation awaits him.

The storm and the invitation are moments when the force of the primordial substance of the very beginning shakes him to an awakening. It is at that moment he sees before his inner eye how his way curves upwards and how the farthest elevations of the mountain of the spirit define themselves. It is the beginning, the moment that he commences with the writing of the seventh chapter. Jewels, lost long ago, are put at his disposal while he writes. Jewels, as so many sparkling symbols of the precious riches that help him to complete his seventh chapter. As a Christian Rosycross he is welcomed within the doors of the three temples where his instruction begins - to restore the microcosmic house to its original glory. ★

* Dr. Isidore Kosminiasky,
The meaning and magic of the number,
Royal Society 1931

The step you don't want
to take





Someone once told the poet, after
listening to his poems: 'It is as if you've
invented your own new language.'
And indeed, whoever hears David
Whyte recite his work or whoever
reads his poems, will discover this
language: the language of the Soul.

Barn in Southampton, 1968.

© Ellsworth Kellen,
courtesy Matthew Marks

In his poem *Start close in*
the English-Irish poet says
the following:

*Start close in,
don't take the second step
or the third
Start close in
the step you don't want to take.*

This may first seem like ancient folk-wisdom: start close in, start with yourself, don't think too far ahead.

The sharpness seems to be in the last words: start with the step you don't want to take. This requires a different approach. It is always possible to shy away from it, to 'fly away.' How ingenious our ego is in escaping its responsibilities!

- Not now...
- Oh, that can be done later..
- Whenever I feel in the mood...
- I've known for years that that's what it's all about, but I just can't...

There you are, facing your inner conscience. That background voice from the soul that has been calling you all your life, calling you to what you have always intuitively felt but were unsure of how you could become part of.

Yes, at times - every now and again - something comes through; something

that seems to be outside of space and time. But as soon as you try to touch it or grasp it, it fades away.

Nevertheless, you know it was there. But how can something so essential, so important, not be obtained whenever you desire it? Can the truth solely be approached in a certain mood? With an open unprejudiced heart maybe? In a quiet, prepared room like this one? In a contemplative meeting such as this? In a consecrated Temple of the Rosycross? No, in the silence of the heart. In the deepest longing of your innermost self. A longing for the undivided Self, the most truthful Self. The poet continues:

*Start close in,
don't take the second step
or the third,
start with the first thing
close in,
the step you don't want to take.
Start with the ground you know,
the pale ground beneath your feet,*

*your own way of starting
the conversation.*

You do want to listen. But listen to what? To the Soul perhaps?

The Soul that beckons all the days of your life until you are ready to face that which has always been there, right in front of you, waiting.... But, do you really want to? Do you really want to hear the truth? Do you want to know the naked truth, the exposing truth? Not because you are curious but from an inner desire to understand? Like a thirsty man in the desert? If you truly so desire it, your being will become receptive for the voice of the Soul. It wants to make itself known. It has no other wish.



Left: Sidewalk, Los Angeles, 1978.
Right: Wall, Majorca, 1967.

© Ellsworth Kellen, courtesy Matthew Marks

The poet continues to teach us: 'Start with the pale ground beneath your feet.' Surrender to what you have always known – to what has been there all along, waiting. Forsake the desire for new sensations or new promises or a broader and more encompassing view. Start close in, with the pale ground beneath your feet. The pale ground provides nothing new. But look at it again and again. Devote your focus to what seems familiar and start the dialogue with yourself, your inner self. Reach for your deeper self, honest and sincerely. This is certainly a challenging proposition but that's where you start – on the pale ground. You surrender cautiously, but also fearlessly. After all, it's about conquering your inner resistance in which you get caught up repeatedly.

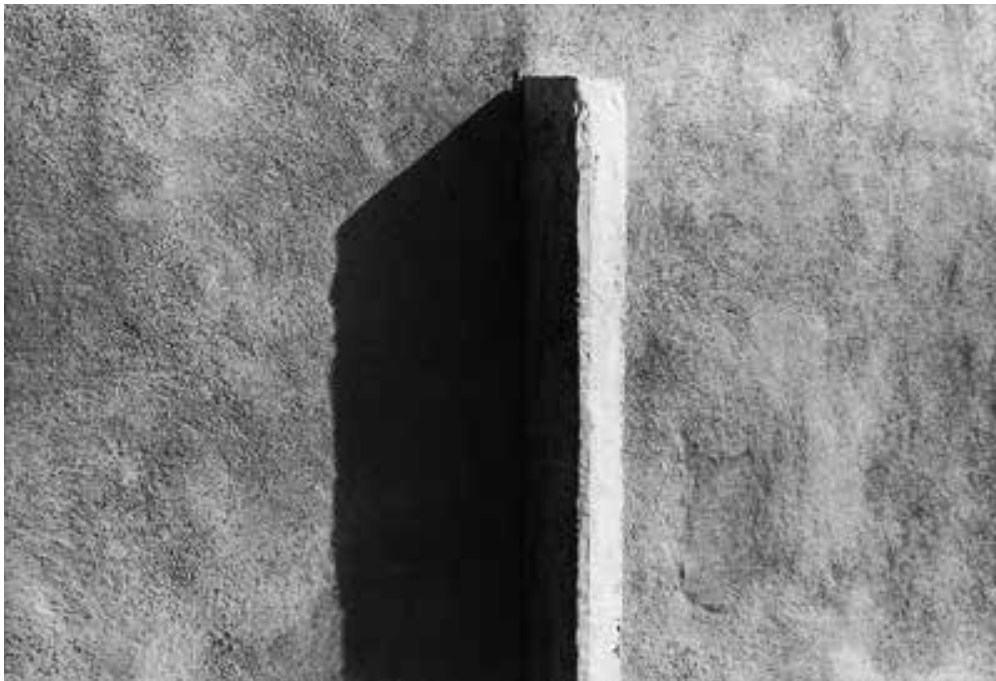
And the poet continues:
Start with your own
question,

give up on other
people's questions,
don't let them
smother something
simple.

Which question does the poet refer to? Which question, which life-determining question? Might it be the question that you keep avoiding? No one can help you in this. You have to discover this question for yourself and on your own. Yet there is a helping power nearby, close in, always present, the whispering voice of the soul. The dialogue with yourself. The essential question, the first question. To give space to that question is the equivalent of breathing for the Soul. The inner voice grows and the voice of the Soul can be heard more and more. And then the poet warns us: give up on other people's questions, don't let them smother something simple. Other people's questions. What does the poet

Practice
patience.
Wait.
That's how
you'll learn
not to expect
quick results
from the inner
dialogue.

.....





Mulebarn,
W.D. Killen, 1912

mean? Do you know this phenomenon? That you get distracted from your inner dialogue because of other people's need for attention? And if so, that in the same instant you lose yourself? Which questions distract you? Give up on other people's questions. This assignment is intended for your inner dialogue. What does it mean: Don't let them smother something simple? Something simple. It has always been there, yet it presents itself only very occasionally. If you create the silence with all of your consideration and all of your being, it will present itself so simply. And so easily it may disappear again. Don't let them smother something simple. Does this happen to you, too, the spontaneous impulse to protect something subtle from being trampled? That inner flame, that you would want to protect and to cherish?

Again we hear the poet:

*Follow your own voice
to find the voice of the other
Wait until that voice
becomes an inner ear
that listens to another
The other*

The inner dialogue, the constant conversation with yourself, gains more depth. Turn your heart towards it. Begin with what is familiar, with the true self with which there can be no compromise. Place your life in all honesty in front of you and listen to the voice of your conscience. Instead of answering with assertions or beliefs, you will then start living with a question. This question carries an answer within itself. It is the one essential question, which knows but one essential answer. The answer will be given by your own inner voice, your own soul. A voice that fills the space of the inner dialogue with her music. A fulfilling vibration, a melody

of joy, endless and without measure, life itself, as the answer.

And the poet continues:
'To find the voice of the other, follow your own voice. If you follow the true voice in your own being – not the voice of the small self-centred I-being but that of your true self – then you will find that you will effortlessly be in accord, in harmony, with the Other. And again we hear the voice of the poet:

*... wait until that voice
becomes an inner ear that is
able to listen to another...
Practise patience. Wait. That's
how you'll learn not to
expect quick results from the
inner dialogue. The attention
is focused on the direct*

surroundings. It is focused on a protective functioning of the heart, guided by an all important inner question and an answer coming from the true self, the flourishing flower in the heart. Through patience it grows and through perseverance, just as in nature everything flourishes in colourful splendour in spring-time. Then summer commences and the hot rays of the sun constantly warm the maturing fruits. And slowly its juices turn dark-red. This is also known as the 'endura'. Having patience, holding out, without expectations, giving it all – and in the meantime ripening. Endura... until that voice becomes a private ear listening to another. This is not just a contemplative thought, a nice, familiar feeling. This is about a fundamental change. The voice becomes a private ear, opening up to the other. Listening with a different ear.

An ear that never before was able to hear. This can only occur, if you wait. If you have adequately experienced your own voice, your own sound, your own honest question.

The random nature of your considerations, learned to make way for the willingness to hear 'the other'. To listen and to follow. Who is this 'other one' Is he known to you?

The beckoning Soul will show you the way and every time that it fades away and dissipates, it will wait – patiently – until your whole being has matured enough and is refined, stilled, and able to understand the whispering of the Soul, and ultimately to follow it. Only with your private ear will you be able to understand this whisper.

Start right now
take a small step
you can call your own
don't follow someone else's heroics,
be humble and focused,

start close in,
don't mistake that other
for your own.

You are situated here at the best moment and the best spot to take the inner step that you have yet to take. Do take that step, simply because you can. The step, perhaps insignificant for the world and yet crucial for you. A first step, humble, with complete focus. A step inside, where no one may interrupt you. Don't worry about others when you take this step. Don't worry about their judgment, just use your own judgment. Don't worry about their reality – just accept your own reality. Don't worry about their truth, just value your own truth. Trust that inner voice, the voice of the soul.

There will be no comparison, no familiar example. This is the dialogue with the most inner voice that speaks ... with the most private ear that hears.

The dialogue of which you are a part seems yet to be outside of you. This dialogue is so unique, yet seems to occur regardless of your 'self' as if it is more powerful than your small ego, more unique, but also more truthful. That self does not settle for semi-truths. That self cheers with the recognition of the true self. It is like the sound of ancient times: It is true!

It is certain!

It is the full truth!

Within yourself.

In the world. In the universe. So close.
Closer than hands and feet.

Start close in,
don't take the second step
or the third,
start with the first thing
close in,
the step you don't want to take.

Start with the ground you know,
the pale ground beneath your feet,
your own way
of starting the conversation.

Start with your own question,
give up on other people's questions,
don't let them smother
something simple.
To find another's voice,
follow your own voice,
wait until that voice
becomes a private ear
listening to another.

Start right now
take a small step
you can call your own don't follow
someone else's heroics,
be humble and focused, start close
in, don't mistake that other for your
own.

Start close in, don't take the second
step or the third, start with the first
thing close in, the step you don't
want to take. ★

Never before were there so many people on the earth. As in a never-ending revolution they pass across the continents. Why is that? Where are they going? What are they leaving behind? What are they building? What do they see in front of themselves?



They are the ones who bear the change! They look forward to it, they crave it - even though they are often unaware of this! For this purpose these straying cosmoi, micro-cosmoi, these soul wanderers on their journey through time and space, came here to earth, were incarnated here and perhaps have been incarnated again for the umpteenth time. They seek renewal - because what is here on earth in thickest density can be transformed, and so is permanently won. Surely, they reject old

boundaries, they tear down everything, they destroy, they fight to the death - because subconsciously they know: if there is no death, no change, the new does not really arise. Thus the observer, who from another, spiritual state of being lets his gaze slide over this earth, sees a darkened jewel in the universe. These are the people who wander the earth and they are the people who awaiting the original Light. Certainly many do not see it, many do not hear it, do not yet know it, but still within them resurrection glimmers. People are

The great connector



facing the major change from matter to spirit, the change from a consciousness that is directed outwards, towards an awareness that, in addition to a perception of the outermost, now also start discovering that which is within. It is the resurrection itself which they carry along with them, as a fragile new being, the glow of the original Light. And we, positive and spirit-oriented people of the twenty-first century, think that the resurrection is something from the present. Something that Christ has modelled and which only now comes into

effect, can only now become reality. But the resurrection has already been in progress for thousands of years. All that time life-waves have incarnated on earth who have beheld the emergence of the Light Man in their microcosm. "Think not therefore that the Resurrection is an illusion," Valentinus said in his letter to Rheginus. "Rather, it is the physical life that is an illusion, a dream." In our Spiritual School, in its inner life, the image of the Resurrected One is reflected - the new born *Manas*, the spirit soul. It is the image of the re-

stored microcosm. This is the image that traditionally was given to the highest regions of our planetary Logos as a pledge and an ideal. It was reaffirmed in and through Christ in the same way that the Spiritual School confirms it again to its pupils.

A new dawn for humanity. Live to die, die to Live. It is the most concise and perhaps the shortest formulation of the concept of transfiguration.

Transfiguration or resurrection.

It is this that matters in the Spiritual School, and this is the goal of true pupilship. We are standing in the morning of our resurrection, the morning of the process of the rebirth of our soul. But let us not be mistaken, it is humanity as a whole in whom very clearly and in many areas, the beginning of a major change is taking place. For man is not a biological computer, but a link in a meaningful evolution, aspiring to freedom.

Out of the sandbox

*We are greater than heaven, nobler than the angels.
Why do not we continue?*

Our home is with the Sublime Majesty!

*What should the pure pearl do with this sandbox,
this world?*

Why did you come here?

Pack your bags and go back!

*As a seabird, mankind originates from the sea
of souls; how can this bird, born in that sea,
remain here?*

And the answer to the question in this poem by Rumi: "Why are we here, what does the pure pearl do in the sandbox?" is not that difficult. Because if there is one thing of which we're always assured it is that the return, the victory of Light over darkness, is certain. The victory does not take place until after great struggle. But is not that struggle the

For man is not a biological computer, but a link in a meaningful evolution, aspiring to freedom

special aspect of victory? Are not these stories, myths, and even the wisdom teachings so valuable because they describe that fight, about how the victory is achieved, and about the qualities that must be developed if any result is to be achieved? Do they not explain how to die, in order to be called to a new dimension of life? Is it not this struggle that we see in the world, in nature, and in society around us?

Is transfiguration an inner, personal struggle? Perhaps, but it is also the struggle of all mankind. And the cause of that struggle is ignorance. Yes, we are ignorant - we can almost say ignorant of the whole area outside our sensory perception. And this includes the functioning of one's own body, both physically and in terms of consciousness. We are ignorant of our own state as a human being.

One advantage of this ignorance is that it keeps us in motion. It makes us investigative. It makes us desirous to shake off the general insignificance, and being totally subservient to the elements, or the environment - it makes us searchers. It makes us understand that we need to examine, experience, reflect, discover. All this to eliminate the ignorance, the lack of knowledge. At the same time we realize that the true knowledge of the human being, the knowledge of the spiritual, cannot be fathomed by us in a direct way. We need a bridge for that, a mediator, a soul that brings brightness,

freshness, and strength. Whoever begins to recognize the light of the soul discovers the powers that emanate continuously from the All-Good. This recognition is the result of understanding and accepting the existence of the soul. We may begin to confide in it.

Transfiguration then becomes a dissolving into the soul. Not as the annihilation of something, but as a logical preference for an as yet still unimaginable glory. But then we will need to go one step further still: after the recognition of the soul follows the actual acquaintance with the soul. Because if the soul is met in the heart, and when thus a real interaction or flow of energy is initiated with it, you could say that within you one life meets another.

Why is this encounter, the coming together of man and soul (or his microcosmic heart), so important? Are we not partaking in a constant interaction with our soul already? Is she not the motive force of our lives? That is certainly true, but after that first encounter, and after really getting to know the soul, friendship follows.

Friendship

Living in friendship with the soul we may imagine as follows: the soul makes us perceive things from the inside outwards, so that experience focuses us inwardly again, but now more consciously. We thus learn to better understand the significance of our existence and in turn we may then lead the soul from the bottom upward. In fact, this is the great process of transformation of Spirit into matter and matter back to Spirit. This entails growth towards a spirit-soul consciousness, which is the end of being merely focusing outwardly. It is the connection of outside, inside, above, and below.

- Spirit, the fastest conceivable eternal fiery truth.

- Soul, the ultra active delicate and permeable beauty of being.

- And body, as the evidence of the two, and thus: absolute goodness.

A trinity of spirit, soul and body: true, pure and good.

Spirit in revelation is perfect creation, pure idea which shapes a living, sublime manifestation from non-existence.

What we now see around us is the most concrete crystallization, almost like a twisted, polluted form of Spirit, as a disturbed vibration of radiant light.

Light therefore that is mixed with a depleting, darkening power: restriction and limitation. But only because of this could form and expression become possible, and only thus can the mystery of Resurrection be a reality as it was in the past, as it is at present, and as it shall be tomorrow. For the beholding of the Light in this concrete materialization, that is the beginning of resurrection.

Inner Sun

And this special interaction of a person with his soul, and the exchange of the flows of energy that we referred to earlier, now initiates the changing of matter. Changing the light garment, the astral, mental, and etheric condition of man.

Who or what is this soul that we may encounter? Have we really tried to imagine this at times? An immortal fire, a bright flame, the human being that is named god...

J. van Rijckenborgh puts it this way:

“From the soul a very powerful light emanates, a shining fire; you could compare it with the fiery tail of a comet. In this fiery tail you can clearly identify the seven aspects: they are the seven new chakras of the new ether body.

The new soul is therefore fully capable



of being self-creative and active, and she now manifests a structure of force lines in which a pillar of fire with seven aspects takes a central place.”

The new soul, our inner sun, is a pillar of fire of unimaginable size and pure

experience the radiance in what we call our life. But we only know the soul, the essence, our innermost being, when the soul itself gives us eyes and ears. When she gives us new senses, such as perception, such as new thinking faculties with regard to consciousness and

It is true! It is certain! It is the full truth!

.....

heat, which is not harmful however. Think for a moment of the visible sun. We can see the outermost layer of the sun: a blazing sea. The substance or matter, expressed as fire, as a shining fire. But we do not see its core essence. Likewise, observing our own being contemplatively, we see our body - we

pure intuition. A person in whom the inner nature has revealed itself to this extent, lives in friendship with the soul, receives that pure intuition as an inner compass. That intuition directs the force of his consciousness inwardly and there he shall find the will of the Father. If his will is made at one with the di-

vine will, he enters into the space where he will know, truly know, the spirit. He is taught to know it because the soul then sees and experiences life through him. And because she sees the reality behind and through everything she perceives, the person learns, and above all becomes able to understand his or her own meaning, which is in fact what the soul does.

The lustre of Reality

Our body loses its lustre when it lives only for outer pleasures. But it gains brilliance when we are in that particular interaction with the soul, when the soul rises in the spirit, as it is termed in the Hermetic wisdom. Thus we receive the gnosis of the soul. Love follows the friendship of the soul, and the soul becomes the beloved, the soul becomes the loved one of the Spirit.

The 'Gnosis of the soul' brings about the great transformation: the knowledge that the breath of God vitalizes the substance of our body. Because "being" means three in one: spirit, soul and body - light, life and substance, eternally together enabling each other; and equal to each other.

To love

We only need to love our soul sincerely. From this everything else follows: the resurrection of which we wrote, the perfect triangle of body, soul, spirit; the radiant three jewels of perfect man. What does this new form of love mean? There is no separation – no divisions within ourselves and of the universe into separate compartments. He who loves, is all-present. In him grows awareness of an omnipresent consciousness. He who loves learns to truly think, because he knows how to ask the right questions. If we ask the right questions,

our understanding grows, and our understanding of our fellow human beings increases enormously. Thus we become certain of the fact that we ourselves are the expression of a God-man in the making! And speaking of such a soul, gnostic in true devotion, Hermes writes: "The devoted soul ascends to the spirit which leads her to the Light of the Gnosis. And such a soul is never tired of singing the praises of God and pours out blessings on all people, and in emulating its master does well to all in word and deed. "

The soul is the great connector

Only through the soul, man learns to know the divine order, the Will according to which the one great plan unfolds. Love for the Spirit by the soul itself depends on its purity. Purity and cleanliness are therefore in fact direction and movement. Resurrection and surrendering are states of spiritual direction in you and me. We desire, or supplicate to God - the source of life - or we tend to turn away from him, as the weight of matter holds the soul down. With an impurely focused soul, man is lost in the desert.

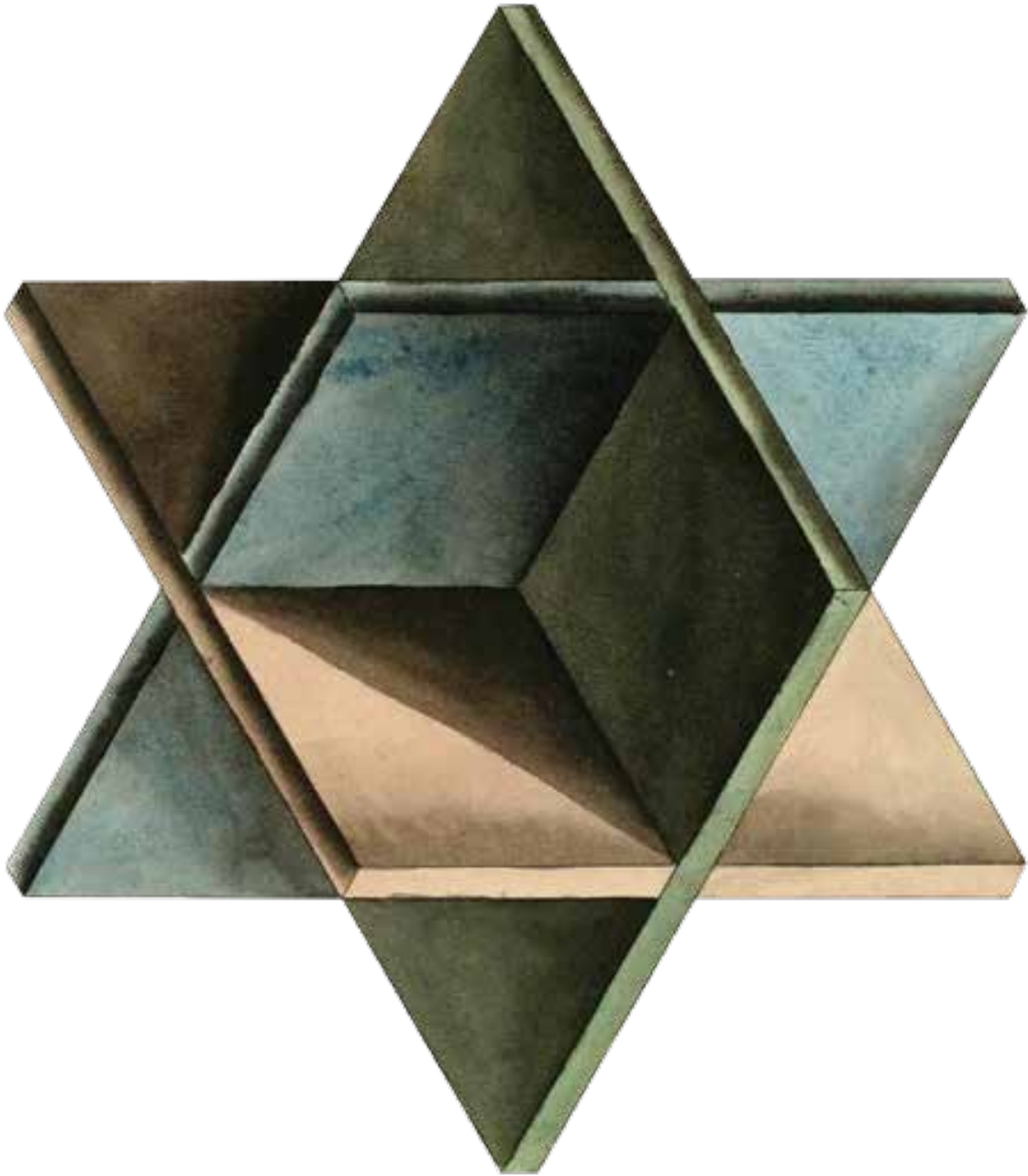
Through the purity of the soul 'man sees God' and learns to walk with him!

And thus the Soul is redirected from downwards to upwards again, so that she can say with Hermes:

'It's true! It is certain! It is the entire truth! "

What is below is equal to what is above and what is above is equal to what is below, so that the wonders of the one may unfold. " ★

Illness — the disturbed centre



What are the causes of illness, mental as well as physical?

Why do these disturbances of our 'centre' occur?

What are some means of recovery?

These were the central questions in the symposium of 12 September 2015

in our conference centre Noverosa in The Netherlands.

We often call the centre: the heart. When we speak about 'the heart of the matter' we refer to the centre. We could now describe this centre further but actually it is impossible to pinpoint it. It may be defined mathematically, but when we look at physiological or psychological processes it gets much more difficult and with spiritual subjects we are completely lost. This is exactly the reason why there is such disunity on this subject in the world. When we are ill we feel, and indeed call it, out-of-balance. The balance, the centre, is disturbed. And be it a rather small or a great physical complaint, there is often an inner conflict at its 'core', of which we are mostly unconscious. Many great medical and philosophical thinkers have pondered this. Hermes Trismegistus, the great sage of the pre-Christian Egyptian golden age, defined the human being as a microcosm and stressed the unity of God, cosmos and man's microcosm. The centre of this microcosm coincides with the centre of the human being, his heart. This microcosmic heart is the 'essence', according to Hermes. Because we have turned away from our essential centre, we have lost our deepest lodestone or at best it has become vague, chaotic and confusing. And thus we are confronted

with all sorts of misunderstandings and conflicts.

But when we attune ourselves to this heart within our heart there will again be an equilibrium among spirit, soul and body. Then, as is said in Taoist wisdom, the emanations of Tao in our system will become vivid and bright. We become healed in the higher meaning of the definition. The unity of God (Tao), cosmos and man has then been restored.

The speakers in the symposium focussed on these three aspects and their interconnection. Man's fascination for the structuring and classification on earth, from the smallest to the largest elements, is of all times. Jan Scholten discussed the extraordinary qualities of the 'new' chemical elements, rare earth elements called the lanthanides. These are important components in modern medicine. There proves to be a connection between the discovery and use of metals such as iron, copper and tin – and also later uranium and plutonium – and the development of consciousness in man. In homeopathic remedies these elements have a beneficial effect on autoimmune diseases as well as in the autistic spectrum.

Diane Sommers discoursed on the embodied spirit, a concept that is the lodestone of the Chinese medical system where man is seen as a being belong-

ing to two worlds. His body is of the earth – a lump of obstinate clay – fitted with a heart to receive spiritual influences from heaven. Within this heart lies the possibility to unite humans with the higher dimensions and so experience these as the true source of life.

Maintaining a balance between these two aspects is an important part of our human existence. Jan Scholten explores today's world via research on the smallest particle, the atom. The connection between the world of the atom and human development is spectacular and much has been discovered in this field in the last decades, but Jan Scholten places these discoveries in a totally new and as yet unknown perspective. The science of the head – analytical thinking – has brought us much, but the science of the heart – connecting thinking – will bring us the synthesis of all things. ★

Revelations, territories, wishes,

Medicine in general addresses malfunctions of the body. It focuses on problems and biochemical imbalances as well as on normally functioning processes in the body. Homeopathy also looks in at the inner being, what the soul suffers from, and why someone has lost the inner balance. This is a very important criterion.

The past twenty years brought extensive development in the field of homeopathy. Old books and encyclopaedias describe many homeopathic remedies. A multitude of symptoms are listed with the application of each remedy.

When I noticed this for the first time I asked myself, what is this all about? It is hard to understand that a single remedy could treat so many different symptoms. Homeopathy shows a fast-paced development, in theory as well as in its practical application.

In the picture below you can see the periodic system by J. Scholten. Eight Series are known, although in reality there are only seven. The reason is that the Lanthanide- and Gold-series are actually only one series, which however would be too long.

The eight series are divided into eighteen groups or stages. (see table on page 30)

Many of you may remember this system from school and you probably thought at that time that it was quite complicated. But if we take a closer look at it, as we do in homeopathy, then we also consider the effects of these elements and their atoms.

Carbon, for example, is a very important element. It is the central element of life. All other chemical building blocks present in our body (all proteins, fats and sugars) are formed of carbon. Every element has its own meaning, chemically as well as psychologically.

We call the rows 'periods', and the columns are named 'groups'. Each series has a certain theme, a certain area in life. The columns divide the rows/ periods.

It is possible to number them, although I gave them names in accordance with the most important element in each. Here they are named in Latin. The next image shows another version of the periodic table; namely in the shape of a spiral. Most remarkable is that the center, where Hydrogen /H+ is placed, is in reality empty. It is a nothingness where nonetheless everything originates from.

Hydrogen is the first element from where everything develops and becomes increasingly complex. It is a very fitting symbol for the interconnectedness of everything in life.

Although it appears to be cyclical we can see that things come and go in their development in the form of a spiral.

The third image is the same system shown as the solar system. It shows that the macrocosm is at the same time also the concept of the microcosm. The large is present within us as is the small.

Basically it can be said that all elements are an expression of a certain stage in our development.

In the beginning there is Hydrogenium, Hydrogen. It keeps developing until old age. In this phase we find the radioactive elements. They are unstable and fall apart, just as it is the case in old age. We degenerate as everything else does; at least with regards to our physical body.

The seven series are: 1. Hydrogen, 2. Carbon, 3. Silicon, 4. Iron, 5. Silver, 6. and 7. Gold and the Lanthanides, which belong to the same series and the same theme even if there are differences. The 8th and last is the series

desires, identification



JAN SCHOLTEN

of Uranium. It is also called the Actinide- (also Actinoid) series. All its elements are radioactive like Uranium.

All these groups stand for a certain philosophy. They reflect phases of life as well as stages of consciousness. We will get back to that later.

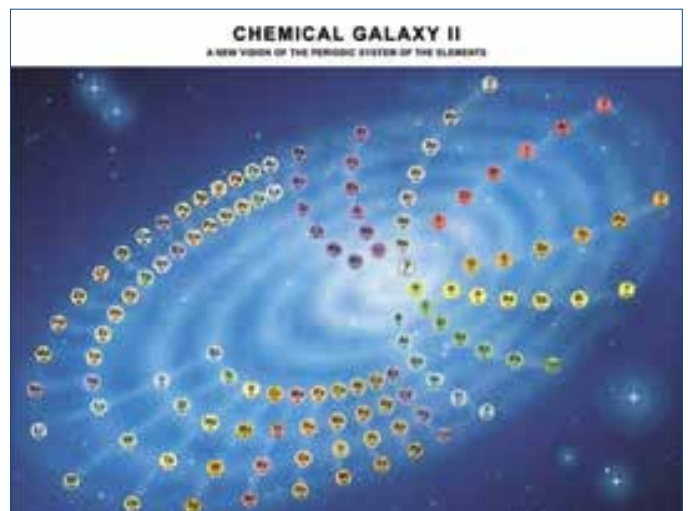
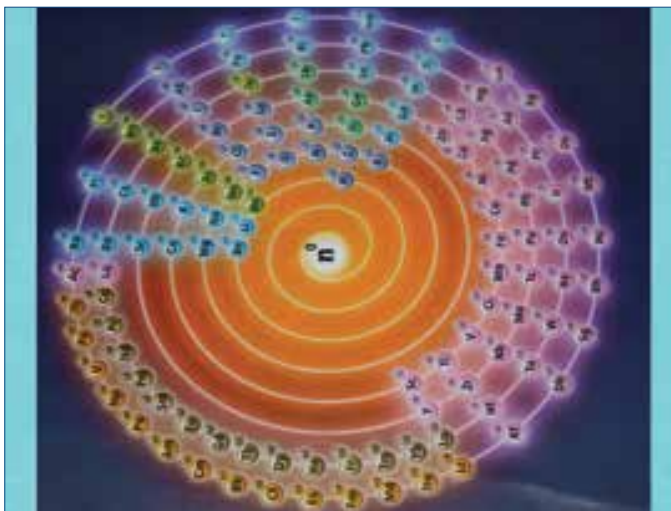
The first group is the shortest. It contains only two elements: Hydrogen and Helium.

It shows us the 'to be or not to be'. This group is the most difficult to understand, because it actually is about 'nothing'. It is the time in our life when we are not yet

born; our time as a fetus. When we try to look back to it, we realize that we hardly know anything about it. At the same time it is known that the experiences a fetus has before being born, can have a great influence in later life. This in turn applies symbolically also to the Hydrogen-series: We experience completely unknown things. We experience them, take them in, but we are not aware of it. Our memory is of no help to us. This actually is the theme of 'to be or not to be' - experiencing or not- experiencing.

The second series is the Carbon group.

It is named after the most well-known element of the group. In this way the series are easier to remember. The Carbon- series stands for the body, for one's own life. It is about the development of the Ego, of the personality: I am and I have a body. The emphasis lays on survival. For when the body gives up we cease to exist.



This is the great fear in the series of Carbon. We have a *great fear* of losing our body. This fear grows all the more if we think that we are only our body. Many people think like this. The publications from the Dutch Neurobiologist and Brain researcher Dick Swaab ('We are our brains') support this point of view. People who have had near-death experiences know that their body is not essential. They tell of how their fear of death diminished.

Therefore in the Carbon series all of the fears are present that stand in connection with losing our body. We can find here the fear of illness, the fear of wild animals, fear of poverty, fear of cold etc. Another theme in this series is 'good and bad'. With deeper reflection on it we see that it is about the determination of values. It is about the stage in life where children learn about what is good and what is bad.

It reflects how children are brought up. If we tell the child 'now you are behaving badly' then the child knows that it cannot do that.

Good and bad are also a central theme in fairy tales, myths and legends. Children

are always fascinated by them. The Carbon-series has yet another central theme. It is about 'being someone'. We all want to be somebody, want to be ourselves, e.g.: 'I am Jan Scholten'. It is about finding out who I am and about what is important for me. It is good to experience all of this. This entire period lasts throughout childhood; – from birth until approximately age 12. It is the period where we develop our Ego and slowly learn to say 'I'.

The third series is the Series of Silicon. The main topic here is Relationships. There is a close connection to puberty. It is the phase where we learn to make acquaintances, exchange thoughts, build friendships, etc. And we also make our first experiences with romantic love. It is quite logical that to an adolescent a friend (girlfriend /boyfriend) is of much greater importance than success at school! Learning is not interesting, because Learning does actually belong to the next Series. The Silicon-series is about what we share with whom. During puberty we often form our most important relationships. They might last

Good and bad
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.....

Motives and the Periodic table																		
Serie\Stage	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Hydrogen	H																	He
Carbon	Li	Be	B							C					N	O	F	Ne
Silicium	Na	Mg	Al							Si					P	S	Cl	Ar
Ferrum	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr
Argentum	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe
Lanthanum	Cs	Ba	La	Ce	Pr	Nd	Pm	Sm	Eu	Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu	
Aurum				Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	Tl	Pb	Bi	Po	At	Rd
Uranium	Fr	Ra	Ac	Th	Pa	U	Np	Pu	Am	Cm	Bk	Cf	Es	Fm	Md	No	Lw	

Rows: Series

Columns: Stages

Motives	
Series	Theory of elements
7 Uranium	Philosophy
6 Gold	Mysticism
6 Lanthanides	Politics
5 Silver	Development of personality
4 Iron	Esthetics
3 Silicon	Pragmatism
2 Carbon	Phenomenology
1 Hydrogen	Ethics, Ontology

throughout our entire life. This period covers a time frame of approximately 12-20 years. It is the time when we find our (first) partner.

The following series is the *Iron Series*. The theme here is Work. Iron is a metal that can be worked. It is needed to manufacture tools. It's an 'activity'. This series is often compared with being part of a village. In addition to this comes also the position we hold within society, in the surroundings where we live. We want to be important to others and find our own place as well. To 'earn' this place we have to be active and fulfill our task. For example one person is a baker, the other a mechanic, a carpenter etc. The important thing is that we do our work well. There is the fear of being left out. It is important to feel 'at home'. There are certainly many different forms of society. The *Iron-series* is about being included in a society and being known by everyone by name and accomplishments. The dominant theme of life in this phase is: to not be left out or ignored. The greatest fear of the *Iron series* is to be excluded from the group. This can be observed in

children that are bullied at school. In the previous Silicon-series (the third series) there is also the fear present of being excluded, but in this case with regards to friends and family, which is a different topic.

A person with a typical 'Iron' aspect would be very much occupied with their place in society and their duties and responsibilities.

We saw already that the groups show differences. For example group or stage eight. It shows how we deal with it. It is about hard work and the best possible result. It is characteristic for people in this stage to think that it is never enough and they feel always under pressure, either exerted by others or by themselves. The difference between the groups lays in the question: how do I deal with this theme? If someone suffers in this state, they could be given *Ferrum metallicum*. That is pure iron without any added substances. He or she can then learn to let go. It is a simple and straight forward principle.

The fifth series is the series of Silver.

Here the focus is not so much on work itself, but on thinking. In the series of Iron we see how the human being is confident in their skills. In the Silver series the human being moves on to the theme of Thinking. In this group we find people that have ideas, pursue them and make them known to others, e.g. artists and scientists. People in this group are committed to culture, which can also be in the form of religion. These are the key elements of the Silver series.

The Silver series leads into the Silicon series. It is the group of Thinkers with an inclination for Philosophy. The series of Lanthanides has an even stronger correlation to Philosophy, as does the series of Uranium. It depends on our understanding of a philosopher or philosophy.

We started with the first series - the series of Hydrogen 'to be or not to be'. It is followed by the series of Carbon which concerns the body. In this

Motives	Theory of elements
<i>Series</i>	<i>Region</i>
7 Uranium	<i>Universe</i>
6 Gold	<i>World, Powers</i>
6 Lanthanides	<i>World</i>
5 Silver	<i>Country, Culture</i>
4 Iron	<i>Community, Village</i>
3 Silicon	<i>Relationship, Love, Family</i>
2 Carbon	<i>Body</i>
1 Hydrogen	<i>Being</i>

Motives: Quality

Different perspectives

Different levels

Different series

series the consciousness is limited to the extent of the body and it's near proximity. In the series of Silicon the consciousness includes family and friends. It shows our Being-in-the-world and our specific place in the world becomes increasingly important.

In the series of Iron the consciousness expands even more and includes the farther surroundings. The following Silver-series encompasses the entire culture, and this could also be a territory. In earlier times this would probably have been a province. It is typical for culture to develop in big cities. In short: a village does not offer such fertile ground for culture to evolve, because everyone has to work hard and this leaves little capacity for cultural growth. On a global scale culture is always stimulated in large centers, just as Universities are mostly present in big cities. The spectrum of consciousness expands with every series.

The next series is the series of Lanthanides. To some extent it goes together with the Gold-series. This series focuses mostly on control, power and strength. In this phase the consciousness expands even more

and encompasses the entire world. The Gold-and Lanthanide series show that the human being feels responsible for the wellbeing of the world. A characteristic of this consciousness is that it reaches so far that it also includes others. The person in this series cannot feel content, as long as not everyone else is well.

It is easy to find out where someone stands and which group or series would reflect them best when we try to find out where the person feels at home and who are his/her 'enemies'. A person that belongs to the Carbon-series for example will see an enemy anywhere and may feel threatened by everyone. In the series of silicon the neighbouring family of the same village poses a threat. In the Iron- series it is the people of the next village that are seen with hostility. In the Silver-series it would be a neighbouring nation, where another language is spoken or another religion is practised or another culture is prevalent. This nation would be seen as a nation of 'barbarians and heretics'.

But in the series of Gold and Lanthanides all of mankind is a part of oneself and for that reason there are no enemies anymore. The theme of the Lanthanide- and Gold-series is fraternity and liberty. People of the Lanthanides series are mostly occupied with gaining control over themselves and their inner world instead of control over the outer world. Self-control is important to them. In the beginning the focus is mostly on their emotions. Those are the people that want to go their own path, value their autonomy (auto- self; nomos- law) and want to make their own laws. In the Lanthanide series we can find those people that live by their own laws of morality. They do not need somebody else to tell them what is right and what is wrong. 'Self' and 'own' are important key words. Young adults often say: "I want to go my own path. – I want to live my own life.- I want to look after my own business". Younger chil-

Motives	Quality
<i>Series</i>	<i>Center of orientation</i>
7 Uranium	<i>Transcendental</i>
6 Gold	<i>World, Orientation</i>
6 Lanthanides	<i>World view</i>
5 Silver	<i>Knowledge, Thinking, Culture</i>
4 Iron	<i>Relationship, Development</i>
3 Silicon	<i>Own identity, Values</i>
2 Carbon	<i>Moral</i>
1 Hydrogen	<i>Need, development</i>

Personality	
<i>Series</i>	<i>Personality</i>
7 Uranium	<i>Knowledge</i>
6 Gold	<i>Will</i>
6 Lanthanides	<i>Will</i>
5 Silver	<i>Thoughts, Illusion</i>
4 Iron	<i>Emotions, Actions</i>
3 Silicon	<i>Feelings</i>
2 Carbon	<i>Sensations, Vitality</i>
1 Hydrogen	<i>Being</i>

dren would say: “I want to do it myself”. These are all expression of this stage. The younger generation wants to take matters in their own hands. For this group freedom is imperative. It is first most about their outer reality and about being independent.

In a further development the notion of freedom is also about attitude of life or religion and spirituality. ‘What are my beliefs? Where do they originate? Is it from within myself or from somewhere else?’ People seek, try yoga, join other groups or would look into homeopathy. They try to find their true inner conviction and don’t want to settle for merely superficial beliefs.

This develops even further in the Gold-series. People do not only practise self-control. Their radius of action is expanding and many of them take leadership roles. They become mayors, directors, managers, and CEO’s. They are driven by the desire to make the world a better place. Although nowadays this motive is often discredited and misunderstood. Many people look only for their own advantages; though this is not the inclination of the Gold-series, but rather a mix-up with

the values of the Carbon-series. The last series is the series of Uranium. In context with the stages of life it correlates with old age. People in this group withdraw from the activities and business of daily life and turn their focus to their inner being. For them power, success etc. are not important anymore. Thereby this series stands also for spiritual development. The focus on having control and power in life is lessened and turned to the opposite: ‘letting go’. This stage means a significant deepening in a new way.

People of the Uranus series feel one with the entire universe. There are no opponents, no enemies anymore. It becomes obvious that the Uranus- series, like in a circular motion, connects again to the Hydrogen- series. There is much similarity to Ouroboros, the snake that grasps her own tail.

Lanthan is Greek and means ‘lying hidden’. Lanthanides are metals that are enclosed in earth mineral ore. They are also called rare earth metals. In reality they are not so rare. They are called ‘hidden’ only for the reason that they cannot be found in

The Uranus-series stands for spiritual development

Elements	Motives
<i>Series</i>	
7 Uranium	<i>Universe, Transcendence</i>
6 Gold	<i>World, Power, Leadership</i>
6a Lanthanides	<i>Autonomy, Freedom, Self</i>
5 Silver	<i>Country, Culture, Fine Arts, Science</i>
4 Iron	<i>Community, Village, Profession, Usefulness</i>
3 Silicon	<i>Relationship, Love, Friends & Family</i>
2 Carbon	<i>Body, Survival, Moral</i>
1 Hydrogen	<i>Being</i>

Motives	Culture, Stability
<i>Series</i>	<i>Being held securely</i>
7 Uranium	<i>Familiarity</i>
6 Gold	<i>Self-authority, Carrier</i>
6 Lanthanides	<i>Reciprocity</i>
5 Silver	<i>Role, Family, School</i>
4 Iron	<i>Parenthood</i>
3 Silicon	<i>Motherly care</i>
2 Carbon	
1 Hydrogen	

For someone in the Lathanide phase every other human being is a brother or a sister. For him/her no enemies exist

their pure form, as they are always chemically bound to other mineral ores and it is not so easy to separate them. It is an interesting fact that many spiritual groups and their work cannot exist openly in society but in a rather hidden presence. They lack the sufficient power and influence to have a strong foothold in society. We have to see the emerging of the Lanthanide-series as a development into 'kingship'. To become 'king', a person firstly has to practise self-control and follow his inner law. If the person can't accomplish this, then nobody else will be able to have control either. We can observe this state of being with leaders that cannot even control themselves and are therefore the reason for things going wrong in many spiritual organisations. It might be a coincidence, but the Lanthanides stand for a trend in our time.

They are used extensively in today's technologies, for example in the manufacturing of laser lights. They are present in all computers, CD players and TV screens. Lanthanides stand in context with light and colour. They generate the colours in screens (red, green and yellow) which form the actual images. I would even go so far as to say that a great part of today's Computer science would not exist without Lanthanides. Lanthanides stand also for a quantum -leap in the development of consciousness. Looking back at our discourse about the series in the periodic system and observing the evolution of mankind we notice that they could be seen in correlation to each other. We grew up in family and tribal groups, in villages and towns. The towns and principalities became countries. Now we can witness another transition - the union of countries, as we can see it happening in Europe. This process of transition could continue to a unified world where all people on this earth belong together and form a whole. The New-Age movement is an expression of this, as is the slogan "Make love, not war". 'War' means that the others are enemies. But for someone in the Lanthanide phase every other human being is a brother or sister. For him/her no enemies exist. In this series peace is an important topic, as well as *freedom*. Many of the liberties we enjoy today were achieved by the New-Age

Motives	Traditions
1. Existential-phenomenological	<i>Martin Buber, Prescott Lecky, Abraham Maslow, Rollo May, Ludwig Binswanger, Andras Angyal, Carl Rogers</i>
2. Neo-psycho-analytical	<i>Anna Freud, Erik Erikson, Ronald Fairbairn, Donald Winnicott, Margaret Mahler, Harry Guntrip, John Bowlby, Heinz Kohut</i>
3. Constructive Development	<i>James Baldwin, John Dewey, George Herbert Mead, Jean Piaget, Kohlberg, William G. Perry, Jane Loevinger</i>
4. Dialectical Psychology	
5. Transpersonal	<i>Wilber</i>

Motives	Quality
Maslow	<i>Needs</i>
Kegan	<i>Balance, Relationships</i>
Kohlberg	<i>Moral development</i>
Gebser	<i>World view</i>
Fowler	<i>Thinking</i>
Loevinger	<i>Own Identity, Values</i>
Graves, Wade	<i>Values</i>
Spiral dynamics	<i>Development</i>
Commons	<i>Operation</i>
Piaget	<i>Knowledge</i>
Wilber	<i>Center of Orientation</i>

movement of the seventies. We have to focus on this kind of transformation. But what exactly is it we should try to achieve? Many groups try to emphasize the differences between things, people and countries even more.

We could say that they try to get back to the stage of the Silver-series, the stage of development where all cultures and religion where facing each other with reservations or even hostility. We saw how everything begins within our own inner being, in the series of hydrogen. The consciousness continues expanding to include the body, then the community in the village and next the entire country. It keeps reaching farther and encompasses other cultures, then the whole world and finally the entire universe.

We can also bring the series of the periodic table in context with the senses. In this case the Lanthanides stand for the eyes and seeing. Therefore light is of such importance in this group. Silver stands in context with hearing and speaking. Think of the proverb 'speech is silver; silence is golden.' However in context with our considerations about the periodic table we should rather say: 'Seeing is golden.'

In addition we could compare all these series with the 'hierarchy of needs' as well as with other classifications and thinking models. Look at Maslow's 'hierarchy of needs' where the first step or level covers all Physiological needs. This would be the analogy to the Hydrogen-series. The second level of Maslow's pyramid is the need for Safety and Health, which would relate to the Carbon-series. The third level is the need for Love and Belonging (friends and family) and relates to the series of Silicon. The following series is the Iron-series which relates to the need for Esteem in Maslow's model, although Maslow does not differentiate between respect within the village (Iron-series) and respect within the circle of acquaintances and friends (Silicon series)

As a homeopath one could also be respected and esteemed within a centre of the Lectorium Rosicrucianum. This would relate to the Silver-series. The subsequent level is the need for Self-actualisation and for renewal as well as for knowledge, a noble mind and esthetics. This level belongs to the series of Lanthanides, just as the Gold-series. Finally the need for an all-encompassing consciousness, the need for self-transcendence.

Similar thought models

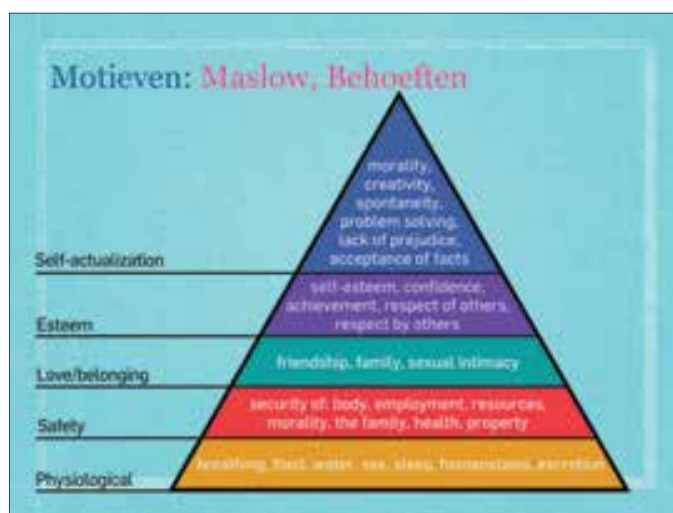
For now we have looked at a universal classification. Many economists, researchers and anthropologists work with similar models.

Kegan for example speaks about 'Balances and Relations'. They could likewise be brought into context to life-stages and series.

Kohlberg covers the moral aspects of the attitude of life. There it is shown in which way obedience connects to the Carbon-series. Think of the obedience of a child. Obedience takes a more practical turn in the series of Iron. Only in context with the Lanthanides does obedience develop into a more fundamental state.

When reaching the Lanthanides, obedience has become essential and

Motives Series	Maslow, Needs Needs
7 Uranium	<i>Transcendental</i>
6 Gold	<i>Self-realization</i>
6 Lanthanides	<i>Self-realization</i>
5 Silver	<i>Knowledge, Intellect, Esthetics</i>
4 Iron	<i>Accomplishment, Esteem, Respect</i>
3 Silicon	<i>Love, Friend, Family</i>
2 Carbon	<i>Safety, Health, Moral</i>
1 Hydrogen	<i>Physiology, Nutrition, Sleep</i>



developed into an inner quality. For the Hydrogen series on the upper end and the Uranium series on the lower end Kohlberg does not find a definition, because they are too vague.

Gebser looks at the different world-views that have evolved. The most archaic and simple belongs to the series of Hydrogen. Looking back we see that the magical and imaginative appearance of everything is part of the world of a child. The Iron series is more down to earth. It is very rational and pragmatic. Everything is always ordinary and mundane, even the personality. A good description for the Iron- series would be: ‘Just do it. It will be fine’.

The Silver-series is quite the opposite. It wants to be something very special. In this stage the person sees him/herself as very special and is not just anybody. A person in this stage views things in a different way, namely as unique, unparalleled and amazing. This does also lead to the fact that in the Silver series a great admiration for the world is prevalent, while the person in the Iron-series does not know this admiration. the earth is simply dirt where naturally grain sprouts.

Fowler shows a model of different stages of thinking. They correspond exactly with our earlier mentioned series. From magically, mystically to practical and adaptable to individual until unconventional and transcendent. Everywhere things unfold in the same way.

Everywhere the Iron series is the most adaptable.

Ken Wilber describes different stages of being in the world. He begins with the question: ‘Where is the center of gravity for your consciousness?’ He differentiates four centers: the cosmic center, the global center, the center of nations, and the I-center. The center of nations relates to the surroundings. It could be a village, but also a country. This nation-centrality could be divided, namely into the Iron-series and the Silver-series.

When comparing all these different thought models we realize that each of them emphasises on one aspect of the series

Maslow sees them in context with needs. Kegan approaches the topic by analyzing the relationships of a human being or rather how to stay in balance. Kohlberg shows the development of morality. Gerber’s theory bases on the many possible ways to view the world. And Fowler explores the different patterns of our thinking, the moral concepts and the focus of our attitude of life.

Indeed these are all aspects of our series. Each series contains all aspects and each aspect reflects in itself a group. It could be said that the various ways of looking at all these series belong in turn also to different series. With this a new table could be created where all these different aspects are taken into account. For instance the moral development would fit very well into the Carbon-series, while the different ways to see the world would belong to the Gold series.

This may all sound a bit complicated, but it shows us that everything constantly interacts with everything. All things are only segments. The macro-

Motives:	Graves, Wade: Values
Series	Values
7 Uranium	Unity
6 Gold	Systematic
6 Lanthanides	Multiple, Relativistic
5 Silver	Absolute
4 Iron	Egocentric
3 Silicon	Animistic
2 Carbon	Magic
1 Hydrogen	

Motives:	Wilber, Centre
Series	Centre
7 Uranium	The cosmos as center
6 Gold	The world as center
6 Lanthanides	
5 Silver	Ethno-centered
4 Iron	
3 Silicon	
2 Carbon	Egocentric
1 Hydrogen	

cosmic is also part of the microcosmic. This is the most important insight about the elements: The Great is also visible in the Small.

The Stages

The periods reach across from 0 until 17 or from 0 until 18 depending on the point of view. The number one stands for the beginning of a development. It could be compared to the grain of seed that germinates and grows. Eventually it reaches the light and grows bigger and bigger. Then it reaches the stage of flowering after which it bears fruit and produces new seeds. In the next stage it dies and will eventually be completely gone.

Keeping this in mind we can see how far a person has advanced in a certain development, how he finds his way and how he acts on it.

As I just mentioned with regards to the Iron-series: The person in this stage thinks that he still has to accomplish something and therefore has to work hard for it. The feeling that he has to reach all these goals puts him under pressure. This is the way how someone in the

8th stage would deal with this topic.

Thus each stage has its own way to solve a problem. In stage 10 developments have reached a culminating point.

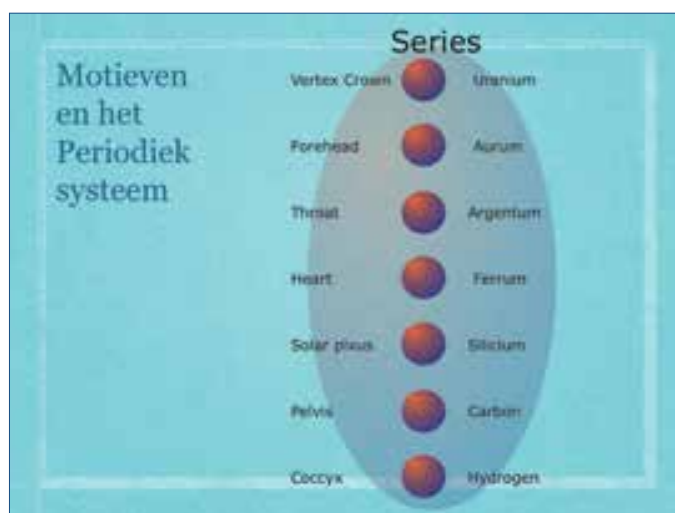
Stage 15 is a stage where developments come to an end and will be completed.

In stage 16 finally everything is over, although there are still ruins and remnants left.

Everything has unrolled from the beginning to the end.

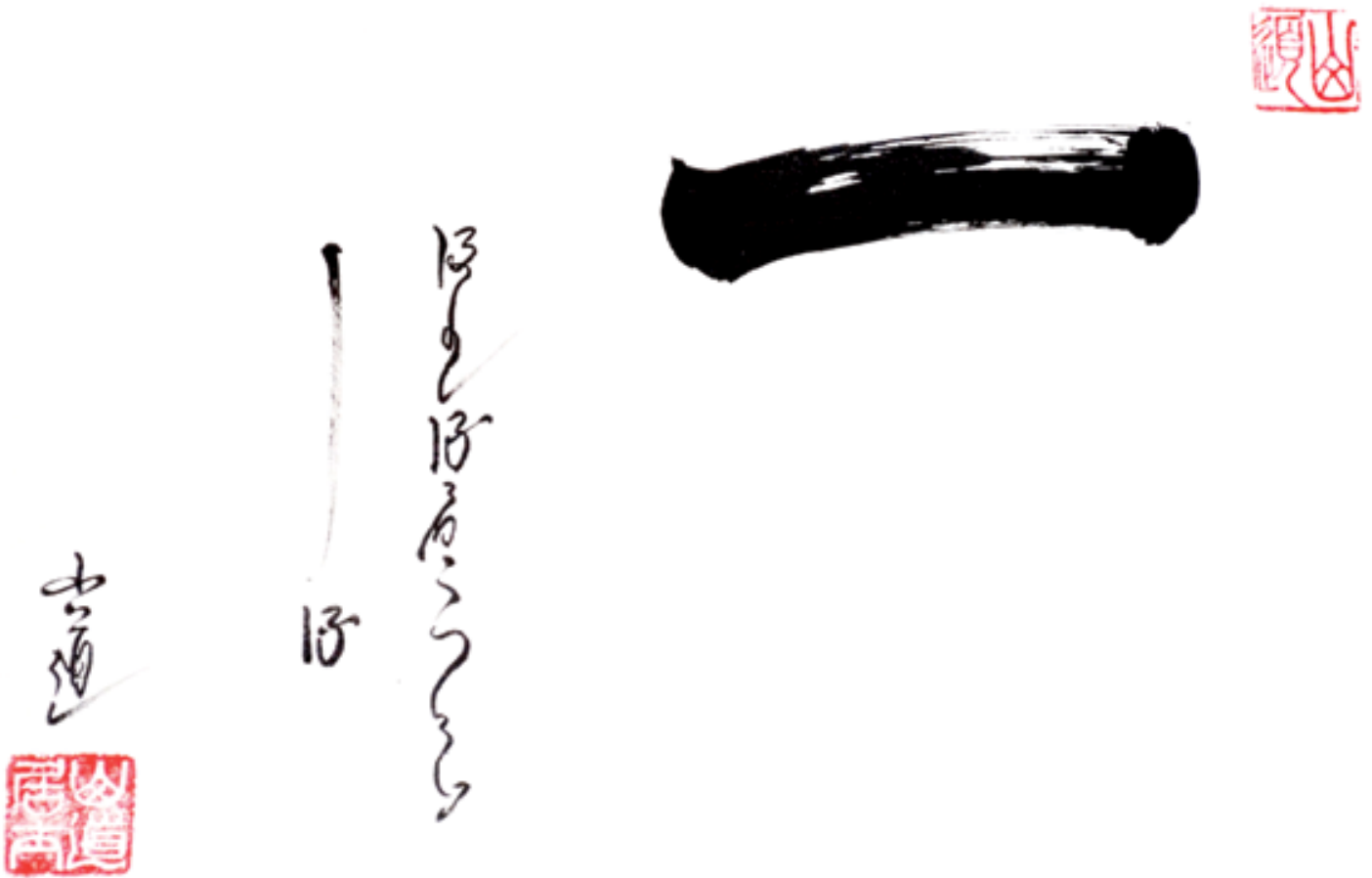
Stage 0 means that something is still dormant and hasn't woken up yet. Nothing has happened yet.

As a concluding thought: The series can also be brought into context with chakras. Hydrogen is connected to the Root Chakra, Carbon belongs to the Sacral Chakra, Silicon to the Solar Plexus, Iron to the Heart Chakra, Silver to the Throat Chakra (Speaking is Silver), Gold to the Third Eye Chakra and Uranium to the Crown Chakra, the Pineal gland. ☼



Illness – The disturbed center

Dianne Sommers, MA, - philosopher, acupuncturist,
and physiotherapist - deals with the spirited body,
which forms the foundation of Chinese medical thinking.





DIANNE SOMMERS

In Chinese thinking, the essence of man comes from two worlds. His body comes from the earth, a lump of unruly clay provided with a heart in order to be able to receive the spiritual aspect from heaven. Thereby man has the ability to connect himself with the higher dimensions and to experience this as the source of life.

An important part of our being human entails that we should stay in balance with this dual nature. The five spiritual aspects of man (shen) are rooted in several organ systems in the body. Everything that takes place in and around man activates the spiritual aspects in which a development and transformation of our inner being are accomplished. The direct experiences of man with the world are acting all the time upon both the body and the spirit. The physical body engenders the emotions and spiritual aspects. From the spiritual qualities the body is governed. The five spirits give man the possibility to follow his own way of development, a path (dao) that can express the poten-

'Ichi', is the number 1. As long as your eyes are open for new insights, development is possible. In the Zen tradition, it is said that masters have more often failed than students have tried to attain perfection.

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tial of the individual personality. The five shen help man to bring about changes in a conscious manner. So that he can accomplish his destination.

Health can be called a state in which we are able maintaining a certain physical, mental, emotional and spiritual balance, and an unbalanced state as a disturbance in the individual's expression. In therapy some seek a diminishing of their physical or emotional pain, others are just in search for a process of healing, whereby a further spiritual growth is made possible. Anyway, every system of organs in Chinese healing traditions knows an underlying energetic foundation, in which both spiritual as well as physical symptoms are indications of the place of the energetic disturbance. When the basis of the problem can be recognized, support can be given with more focus by influencing the energetic stream in an appropriate way.

When the five spirits are brought to full expression, there is a contact with the inner self, a connection that makes it possible to live a life that answers to the individual destination of man. When a man is led off his path and his own dao cannot be followed illness can appear. Symptoms and complaints on several levels give clues as to which system of organs and spiritual aspect have difficulties in functioning.

The five elements

The subject 'The disturbed middle', which is the theme of the symposium today, is embedded in Chinese philosophy. They even call their country 'the land in the middle'. Zhongguo, as China calls itself, that which means Middle land or the Empire of the Middle.

The middle plays an important role in their thinking. In Chinese genesis, we see the image that out of the original chaos the heavy parts felt down and the lighter parts were raised up.

The heavier parts formed the earth and the lighter parts formed heaven and in the middle, in between, the important terrain was formed where all transformation takes place; wherein everything that falls down from the heaven and comes out of the earth has to find its place. Also within

man itself, as a perfect reflection of it, the middle is where the transformation takes place. That middle plays a very important role within their thinking.

Today we look at a Chinese point of view, out of the greater whole of the philosophy of the macrocosms to the microcosms of man himself. The Chinese philosophy stands in certain aspects perpendicular to our Western materialistic philosophy. One could exaggeratedly say that in the Western thinking everything is built of matter and therefore the materialistic thinking sees everything arising out of matter. Matter is the foundation of everything. Also, the spirit as such is seen as a phenomenon, something that engenders a material product. In Chinese thinking, it is exactly the other way around: from the spirit, from consciousness, out of the great all-encompassing firmament comes matter by continuing compression. A second important aspect of Chinese thinking is that the philosophy does not look so much at what already exists, but sees everything as part of a process, as an aspect that is always changing and under

way. Similarly is the phenomenon of Dao for Dao means 'the path'. Therefore everything is always in movement and Chinese philosophy is focused on describing what is happening, to describe what is changing. There is no static reality, a being is always moving and always changing as time flows. And Chinese way of describing is in accordance with that: in the philosophy, everything is displayed in an association. One always looks in which phase of the process of change someone is, or which process of change someone is going through at this moment. Associations are a way of describing this. We see this in the yin-yang way of thinking. In the yin-yang thinking one does not pin down matter but one describes something in relation to something else. Yin-Yang is the dark in relation to the light, the heavy in relation to the light, the man in relation to the woman. In this way, one can describe something in several terms, but at the same time it is not completely fixed by its properties, like one can do with a certain material or with a certain substance. Every subject, everything is something that changes intrinsically and bears transforming properties in itself. The same is true for the five phases of the five elements. We rather speak of a division in five phases because this shows us better what we are really dealing with: five stadiums of transformation in which one can perceive something. From this point of view, we approach a plan that 2500 years ago is written and that appears in the book *Shu Jing*. *Jing* means literally 'the classic' or one could say 'book of foundation' like we have the *Nei Jing*, the *Nan Jing* and the *I Jing*, all ending on *Jing*. *Jing* is 'foundation'. The *Shu Jing* consists of documents that describe what happened in the Empire of the Middle around the seventh century B.C. A chapter in it is the *Hong Fan*, the plan that covers everything. It is rather ambitious wanting to describe in one chapter what that all-encompassing plan entails, but that became the de facto guideline of all subsequent philosophies, of later developments



that have been established therein. The underlying thought at the background is that we as people are fallible. We are fallible since we are surrounded by all sorts of judgments and subject to all sorts of moods and follow opinions that we have heard. According to the old and wise, there should be something else to focus on and think about. Something that is of another order than ever-changing human nature.

Where human nature is dynamic and therefore less reliable, nature itself is a reflection of a higher order, the heavenly order. If we would be able to get to know the laws of nature and could derive therefrom a higher law then we would have a guideline in our hands, whereby we could guide our social environment and society.

The *Hong Fan*, the 'classic' written in the fourth century BC, later became the foundation for both the medical philosophy as well as the philosophy of the political and social order. In Chinese thinking, they are not separate aspects, but the all-encompassing plan of all levels of society. This plan

shows how the process of life is built, how the natural world manifests itself in our present world. Chinese thinkers were thereby always eager to use numerology.

It begins at the moment that we left the original chaos and find ourselves in this world. The world is represented by the number 1. The element that corresponds to that phase is water. North is also apart of that. It is yin, it shows that we are already in the world, but in a form in which the unity is present. The associations will become clearer in a moment as we delve deeper.

In the process of the development, we go to the number 2.

The element that corresponds to this phase is fire. Fire represents the other side, the south, in which yang is represented. From the unity, we go to the duality – in which both yin and yang are present. By this duality, the yin is vivified with the yang. In this life is created. Where the yin represents the dark, the inert, the fixed; the yang represents the lively, the lightly moving element. This is the vertical axis, that is their duality in the first place, the axis also between



heaven and earth. In the starting process, the heavy elements fall down and form the earth. The lighter elements rise up and form the heavens.

Between yin and yang, between 1 and 2 is the number 3. Here we find the element wood. The wood phase represents the east where the sun rises, where everything starts its course, where literally creation takes place. This is the phase where matter appears, between heaven and earth. So we have the heavens, mankind and the earth. This the first division in three that existed before time and space.

From the three on the horizontal axis, we continue to the other side in which we see time and space represented. Time appears in the sense of the four seasons, and space in the sense of the four directions. Here the element is metal; the direction is the west and now space is filled in four directions. In this, we see the presence of the totality. In Chinese thinking these four elements, this totality, should get dynamic and the totality obtains this dynamic by the central position in the middle by the number 5,

which is the element or the phase earth. This phase that takes care of the dynamic interaction between the four distinct directions. So the things begin to move. Five is literally the number that makes everything move. After the fourth century B.C., we see a lot of other processes appear. Apart from the fact that a lot of things are subdivided in two and three there are also many things subdivided in four and five. Five constitutes the foundation of the universe. By this one can observe how the processes in the universe take place.

As we stated at the beginning: it is all about movement and transformation. That is why one can see five types of movement. In this way the energy of wood is the movement that stems from the east, from the sun that rises or the spring; the energy of the expansion is expressed in this way. Expansion in the sense that the east has the potential in it to go all possible directions, to take all movements with it. In the same way, everything that is connected with the element fire bears in it to make a connection with the heaven. The energy that bears the west in it, is a high energy. Metal presents in fact the movement to the inside: that things can be absorbed and progress can be observed in the inside. Then we come to the energy of water, that is the connection with the earth, with the basis, the foundation. The movement that remains in the center is the movement that has to do with transformation; with converting, with processing and connecting with the distinct aspects which are all parts of our self.

We see that process-philosophy returning. A development in the sense that you can see all the movements of life, of rising, shining and fading, of all processes that we encounter in life. That holds true for the small processes or for the great life-processes, but also for the aspects of seasons, of spring, summer, autumn and winter where the positions of



the center can be positioned in several places.

The position of the center we see here in the middle; sometimes you see the position – when you put the five elements in a row, in the middle between the phase's yin and yang. The two yang phases are the up-going and out-going phase, the wood and the fire and then the earth aspect is positioned between the phase of yang and the phase of yin of metal and water. The third possibility that Chinese philosophy saw for the position of the center is between every phase – because every human being goes through several phases as well as through several transformation processes. The position of the center can shift and can be seen from several places.

The upper part, the aspect of fire, corresponds with heaven. The lower part, the connection of water with earth, has a connection with the bottom. In between lies the area of that what has to happen - at the domain of being human, which is to transform, that is to say making a connection with that what is taking place between heaven and earth. So from that, out of that great perspec-

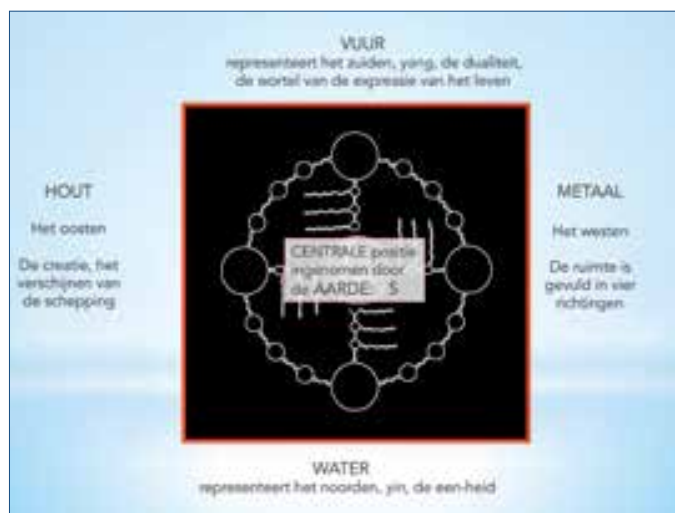
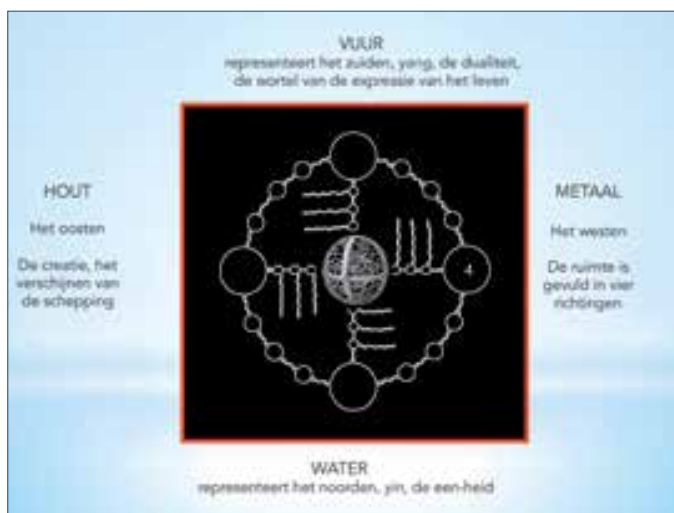
tive connecting time and space, we go to man itself and make a great jump to Chinese medicine – and also in man we see again in several ways the five phases.

In the foundation of acupuncture, we find the working system of the organs. The system of the organs form the center, the middle. The distinct organs that are present in it, are not only the organs that we know. They are systems that correspond, energetically speaking, with the qualities that we have just mentioned. The energy of the liver is part of the element wood and corresponds to the energy that has to do with the creative energy of a human.

When the sun rises, when spring arrives, there is a lot of potential but nothing has been formed as yet. In spring you cannot see what the small leave and grass will later become – it can go in all directions. In the same way, we have the energy of the liver of a human being, it is a creative energy that bears all possibilities in it, it bears the power in it of growth, to accomplish something, to set something in motion, to start a project that he has envisioned. In Chinese philosophy the energy of the

The distinct organs that are present in the middle, are not only the organs like we know them in the West

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liver makes something possible. There are people who have a fantastic energy from their liver and who can form all sorts of ideas and creations in their head. So the visionary aspect of it comes to expression in the energy of the liver. Besides the fact that these are more of less spiritual qualities, they also aspects of the body are in Chinese thinking. Try to imagine the following: wood corresponds to the organ liver but also with the eyes, that means being able to see what something is. That is not only what there is outwardly, but also that what the inner eye sees. In what you see before you, in what possibly could happen, the eyesight plays an important role. And the tendons are also an aspect of the energy of the liver because also these represent the potential that you can move, to strengthen, to set something in motion. They can literally develop an explosive force to set something in motion. For in Chinese thinking, this all belongs to the energy of wood.

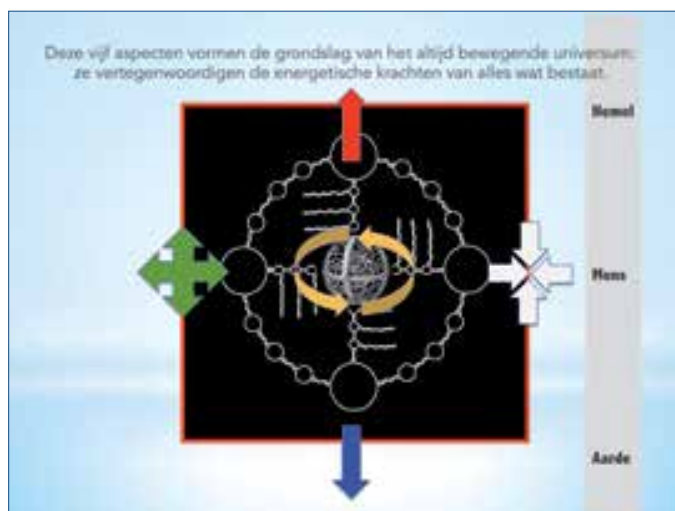
We continue with the other energies. The fire is the energy of summer, the energy of the heart. For a Chinese

thinker, the heart is a very special organ. If we look at the Chinese character for the heart, we see a hollow ditch with three stripes above it. There is nothing in it. The heart has the power to make the connection with heaven. It is the energy that makes it possible to connect things with each other, which we can feel, where we can make connections somewhere. Enthusiasm is a natural part of it. Enthusiasm in the sense that you can connect with or transfer that what is in your heart with other people. The tongue is part of that, the tongue as an instrument to make that connection possible. In this connection, it is an interesting fact that in our brains the tongue takes the largest part in respect to the rest of the sensory system. If you want to feel something well, you can do that best with your tongue, because you can best experience with it. Also, the blood circulation and the blood veins are part of this energy.

The heart is what creates and receives the connection with heaven and can transport it through the whole body. Therefore, we can literally experience this connection with heaven that is



If we look at the Chinese character for the heart, we see a hollow ditch with three stripes above it. There is nothing in it



communicated via the blood and the arteries. In Chinese thinking blood is not only just blood. It is an important substance that is charged with the energy of heaven.

Subsequently, we direct ourselves to the energy of metal. The energy of metal reflects the autumn. It is part of the energy of the lungs. By this energy, things can literally descend, and be felt in your system. The lungs stand for perception. Where the energy of the liver is especially directed outward, it is now in particular directed inward. It is the energy of descending but also of releasing. Something that can descend, we can also see as the ability to learn and thereafter what we can let go of. At the moment it comes inside, it can really penetrate within yourself. And this can also be a source of inspiration. It can be something that touches you and lets you know from within: oh but this is special. This does something to me. This changes something. The nose is the sense organ that is part of it, that lets the breath inhale and exhale, and the skin is also the system that let you

feel things. The lungs with the energy of metal, permeate with what you experience.

Then we come to the energy of water. The energy of water is connected with the organs of the kidneys, and that is the connection with the earth. It is the connection with the basis, the kidney energy has also a connection with the hereditary basis, with the groundwork. The kidney energy symbolizes the basis and it has an important function in our body: we can connect ourselves with the basis, we can stand and experience a sense of balance. We can conclude that we have this sense of balance within ourselves, that we have the idea that we cannot easily be disrupted, but that we can remain balanced. The ears form the sense organ plays an important role in this. The bones with its greatest density fit the best with earth energy; they also fit the best with the firmness that the system has to offer in order to maintain the basis.

In the center we have phase number five, the phase of earth. This is the phase of processing and digesting. It is the element that is in the middle and that in fact should form a connection with the other aspects. And the earth aspect has everything to do with processing and digesting, with the ordinary digestion, but not only of eating and drinking but of everything that comes inside, of everything that we experience, of what we feel that is going on. Here we have to process all that information in something that is of our own. We first have to make our own transformations before we can record it. There are men that eat good food, but there is only a small amount that they can make it on their own. By your own process you should make it of your own, like people follow all kinds of courses and listen and think: oh, fantastic, and then continue with their life unchanged. Nothing is captured and nothing is transformed.



What you have cultivated, captured, digested and transformed, is your harvest. And there is only that harvest when you have worked with it and for which you have plowed. The mouth is the sense organ that is associated with it in Chinese thinking, and the muscles, in the sense of balance of the flesh. So here we have a basis and a kind of foundation wherein Chinese medical model works. Not only of the organ as a piece of matter, that satisfies certain qualities and functions according to the medical-physiological investigation but that constitutes a much broader context and makes us acquainted with the possibilities and aspects of digestion that the human system has. And also here you see the tri-partition returning: the heaven, the earth and the heart that maintains the connection between the heaven, and the kidney energy. The kidney in her turn will take care that we maintain the connection with the earth because we are creatures that more or less fall between heaven and earth.

We are creatures that out of heaven have to find a place in the earthly domain, wherein is the earthly existence and the

earthly worries we have to work and to bring about a transformation, whereby a change, an enrichment, can be achieved, and so we come to a harvest.

When we now consider the spiritual aspect, we come from the more physical-energetic aspects - to the soul aspect. If we follow the same line here again, that is in the macrocosm and that we saw in the physiology of the human body, we also retrieve the soul-life of man.

So within the aspect of the energy of wood is the soul aspect that is associated with the energy of the liver. In Chinese thinking, this is called the shen. It is the light and etheric soul, in contrast, we find its opposite: the physical soul, or the animal soul, or the black soul. The shen and the po are the two engines wherein the energetic movements take place and belong to the energy management, making it in and bringing it out. The shen and the po form the dichotomy, where the one soul tends to rise up and the other soul tends to go in the direction of the earth. The one soul tends to sublimity, rises to ideas and thoughts of great height, while the other soul is fascinated by the earth and its promises.

It is like the dilemma that we have every morning and might have experienced ourselves firsthand on the moment when you wake up, you say: oh I have to get up, I have to meditate, I have to sit and I have to do this and that and your body says: oh how nice it is in bed. In this way, we can understand the shen and the po. Both are present, they both give input to the whole. The shen is the etheric, seeking higher, our spirituality. 'The shen goes together with the spirit' as Chinese say. The shen includes a number of spiritual qualities and there is also a connection with dreams that is also an important aspect of our life.

The imagination, which we considered before, or the ability to see with the inner eye, corresponds in the spiritual sense also with the ideals of



the visions that you have. In Chinese thinking, they belong to the same type of energy. The ability to get out of your body is similar – because the shen is seen as a spiritual quality that can have a form of independence, breaking away, like you can dream that you are in China meditating on a mountain. Out of body and almost-dead experiences, getting in trance and ecstasy... The shen takes a position so that it can observe from that place, from a distance. The shen is a yang force that can turn outwards.

The po stands in opposition. The po is the physical soul, it is the heavy, the animal soul. The being of the earth in ourselves, the earthly force that lets us feel in the body that we are human. They are the perceptions that you experience in your body so that you feel how something is put together. Reactions and instinctive impulses are part of that. The respiration, which after all goes automatically, is an aspect of which you do not have to think. The breath is sometimes called the pulsation of the po that makes it possible that the soul aspect

penetrates our body. Every respiratory therapist makes use of that principle, by letting the experiences and aspects that you should have felt in your body literally go through your body. This energy takes care of that and it also takes care that something can be digested. The shen and the po are a dual engine, which jointly represent the outgoing and ingoing forces of the body. Then there is the third aspect of the soul, the energy of water. The water phase that Chinese call the zhi. It is the force that forms your basis and your mental energy, that gives you strength to say: this is what I want, without forcing yourself, but to keep an eye on it for a longer time; also without an initial blazing enthusiasm which every time is fueled by something else. Here an ideal can be realized and anchored. The zhi gives strength and determination to do the things in your life that you want to do. It is a resource, a soul aspect that anchors your volition in the energy of the basis. The system of organs that corresponds to it are the kidneys. A subsequent resource is the energy that belongs to the energy of the earth,

The respiration, which works automatically, is an aspect about which you do not have to think

.....

***De wijze mens**



* Brengt de 'persoonlijke wil' in lijn met de 'wil des Hemels'

* Acceptatie van alle gebeurtenissen als leerprocessen van de dao om de bestemming te bereiken:

- met de stroom mee bewegen
- wuwei: niet handelen tegen de aard der dingen in



De toestand van lichaam en geest vormt een spiegel van de interacties zoals deze zich afspelen in 'het midden'



the yi. The yi is the energy of the earth that is in the center; it is also the force that makes things personal. Like we have seen with the spleen and with the earth, in the digestion we observe that the essences are extracted from the ether and are in fact your harvest, the same is happening here on the spiritual terrain, on the terrain of the thoughts. Possibly we may have read something in the newspaper or heard on the news. If someone asked you to give the essence off it, then you will do it in your own very personal manner, depending on your worldview and your own vision of things. What that energy does, is taking that what you receive, what is coming from inside of you, and transform it into something of yourself. That is what this process does, making your personal harvest, something which you focus your attention on. That concentrates the energy around that point.

Therefore there are four spiritual aspects that are connected with man, the fifth aspect has to do with the energy of the fire and with the system of organs of the heart. And that is the shen. The other four are also counted among the shen, because shen is a collective name. Shen means also spirit or spiritual aspect. But the specific spirit is in contrast to the other four and this shen belongs to the energy of the fire and the energy of the heart.

Let us go back and think of what we have discussed before about the heart. The heart is, in fact, a hollow form. Also in Chinese thinking, the heart is seen as something that is empty and forms a house, able to receive the shen. It is remarkable that in Chinese thinking you have a personal part that wants to stay with you. It is not something that is automatic and a matter of course but that you are part of that whole. But

you have to prepare the house so that this part wants to stay with you. You must create the possibility as it were, in order that this part of the universal spirit wants to stay with you. There lies the connection with the original source, with that which is connected with everything. By that connection with the original source the destination can unfold. Because we are not only children of a father and a mother. According to Chinese thinking the parents form the physical foundation for the existence, they offer the nether part, the earthly part, but we get inspiration from the other side, form the heavenly aspect. And therewith comes a part of our destination, the ming. Also in this, we see a tri-partition: heaven, earth and man. In man the transformation processes take place. The heart with the shen, with the connection with heaven, the zhi with the connection, with the balance of the earth. And the destination, the ming.

In the Chinese character of this concept, there is a roof otherwise: heaven. The mouth, left below, is the earth and the dash in between is man. 'Mouth' because of the earth, the giving earth, the feeding earth, forms the possibility for existence. The part of the character right below means soul, it is our contract with the heavens. It is our agreement that we are here with a given destination, with a certain goal that is individual to every person and that is unique for everyone separately. From the moment of conception, from the moment that a fertile ground is created, it is that what gives it a certain direction, what makes it literally 'worthwhile' to develop and to allow it to be expressed. It is something that the heaven literally plants in the seed of the destination, whereby a process is set in motion.



Create the possibility that part of the universal spirit wants to stay with you

.....

There are two things that come together. In the earthly breeding ground, a destination is laid. That is what is so crucial in Chinese thinking. Throughout life heaven, man and earth nurture each other. In other words: there will always be incentives to ensure that the destination in one way or another is expressed, incentives which ensure that what is in you can also get out. It is often the case that we go a certain direction by our education and by the people who want to be the best for us.

But how often it occurs that someone thinks: yes, but I have to do something else. There is no designation for it and it is not confirmed by anything, but in such a person there is something stirring and it has awakened his destination again. Such a person will then say: it all seems illogical, but I have to do it anyway. Or there is something in you that awakens and makes it clear what you have to do. The fulfillment of the destination, is what it's all about. That is the reason why Chinese always wish you the blessing of a long life. You need a long life to attain your destination. Time is needed for that because we make detours and come into all kinds of difficulties. But it's about expressing what you're doing here. It is clear that it is different for everyone, and how do you know that when there is no external measure. Sometimes earthly necessities give us something else to do first. In Chinese thinking, the wise man brings his personal will in line with the will of heaven. The personal line would like to concentrate on other things, as of 'I would like that second home in France', while in fact the heavenly will might be something else. The point is: we do not know it from the outside, that is something that you need to fig-

ure out within yourself what that means for you. An important aspect in this has to do with acceptance, acceptance of the things as they are. It is the Wu Wei, not acting against the nature of things. Thereby goes a form of resignation which allows you to let things happen as they want to unfold.

In Chinese medicine, it is about strengthening and supporting the balance of the middle. Shennong Bencaos, the 'divine countryman' is one of the Three Emperors, culture heroes who according to tradition have taught the elements of Chinese civilization to the population. He sums it up as follows:

The highest class of medicine has to do with feeding the destination and corresponds with heaven. If one wants to prolong life without aging, one must apply this.

The middle class of medicine has to do with feeding human nature and corresponds with man.

If one wants to prevent disease, to remedy shortages and voids, one must apply this.

The basic class of medicine has to do with the treatment of illness and corresponds with the earth.

If one wants to remove cold, heat, or other pathogenic influences from the body and wants to remove accumulation and heal disease, one must focus on this. ★

Insights in the purpose of being ill

Many creation myths describe how the Great Breath, or the Spirit, brings the primordial waters into motion. We hear e.g. that a fire is ignited, which is particularly life-giving element. This fire contains within itself an alchemical formula, a blueprint of creation. It is a very aeriform elixir, which is sometimes compared to our well-known hydrogen gas. It is noteworthy that hydrogen is the first element of the so-called periodic table. Life always begins with a hydrogen process, a soul principle. Immediately thereafter, a second series of elements is available for the second phase of the process of creation. By the encounter of hydrogen and oxygen, a fire is kindled and with the aid of nitrogen and carbon the basis is formed to create a physical-body. However, it is the vibration level of the hydrogen gas, which is decisive for the further process.

The great souls always have spoken to their students in parables. They knew and recognized the great law of consistency on which everything rests. The receptive and awakened soul of the pupil received the fluid of truth, whereby he or she was driven deeper into matter in order to investigate and search for the supreme authority, the power of the spirit that brings everything into being, and which nourishes, warms and heals.

Karl von Eckartshausen calls the awakened soul 'the inner man'; it is an eternally young man, a noble man, the archetype of being and a prototype for external man. The symposium contributed to the realization that in the large context of things every chemical element has an effect on humans and permits and

supports their development and furthermore that man and cosmos cannot be understood as separate entities. The actual life-giving essence is in the centre of everything and this added to a better understanding of health and illness. Above all, in recognizing the fact that the spirit belongs to a higher order and that the healing which the spirit desires to effect, does not return man to the familiar old order. Whoever focuses on the mind, the heart, the essence of things, knows that a symptom or a disease will help him or her to find a new order, a higher order - and that he or she, therefore, has to give up his old order.

We are so accustomed to sickness and health as opposites of another and this seems logical at first. Ask anyone who has had a few days of the flu what he desired most ... Those who take the time to study health and disease with an open mind will discover that disease is as much an instrument of the life force as health is. Illness is always a function of that mysterious dynamic force that drives us to a form of higher balance, approaching the true harmony.

Anyone who can recognize this in his own life situation will deal differently with illness. He or she will understand that those who are sick are indeed suffering, but at the same time, and this is much more important, are also guided. The art of healing, self-healing, is not to suffer and to undergo what might be called 'passive acceptance' but to stand in the 'let yourself be guided', which is a very conscious and therefore active attitude. Healing, in the sense of a process that leads to true harmony, cannot be aided by passivity. Stagnation means regression and passivity is actually an opposition to healing. To move along with it always requires an activity, a conscious and intelligent activity to rest. To move along in such a process requires for us to let go, to abandon the old, that which we have received before. It requires of us a clear understanding of the life processes behind the phenomena and have an insight into the purpose of being ill and where it may lead us.

He who is ill often torments himself with the question of 'why'. Why is this happening to me? What did I do wrong? What could I have done differently? However, the attitude 'to what end does this happen' gives us immediately another option and opens a path for us, the way to 'a long life,' yes, an eternal life. This is well said in a few lines from the Nei Ye:

In the life of man

Heaven gives us its Essence

Earth gives us the form

Merging, they create man.

© WG von Krenner, K Jeremiah, D Apodaca,
Aikido Ground Fighting: Grappling and Submission
Techniques, 2015



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Attention

*One day a man went to Lao Tzu and asked:
'Master, would you write down a set of rules for me
about the highest wisdom?'*

*Lao Tzu took his brush and wrote: Attention.
'Is that all?' asked the man.*

Then Lao Tzu wrote: Attention, attention.

*'Well,' said the man, 'I really do not see much depth
in what you have written.'*

*Then Lao Tzu wrote the same word three times:
Attention, attention, attention.*

*Becoming agitated, the man demanded: '
What does this word attention mean?'*

Lao Tzu responded respectfully: 'Attention means attention.'

Stories on a card at www.zinnigeverhalen.nl

In the current flow of information that can make our lives so restless, the idea of giving something our full attention has a strong presence. For example, by training and practicing our attentiveness we try to establish order in our daily life, quality in our relationships,

and peace in our minds. Attention in this sense is a kind of focusing, directing oneself completely to something. Yet seldom is the attention focused on the concept of attention itself, while it is one of the most powerful and intriguing attributes that we have. We can speak negligently of 'my attention' or identify



ourselves with it, saying we are attentive, but in this manner it loses its meaning as a quality that we have at our disposal. Attention focused on a thing or a situation contributes to our world of experience. We group these experiences as being of greater or lesser importance. Accordingly, experiences can very quick-

ly become images or thoughts that we can recall. Attention in this case is the thing or situation in your mind. Such thoughts and images can all too often deflect our attention from experiencing the present moment. The memory then rapidly leads our attention to a past or imagined future scenario. Then attention

seems no more than a function in our personal internet search engine that our memory consults. However, the right sort of attention can be of great significance for us. Without attention a child may well die. A mother's

attention gives a child a sense of security. We receive and give constant attention and we benefit from it. More to the point, attention - negative or positive - is the food for the ego. Whoever thoroughly looks around him and within himself quickly discovers the strategies people use to receive attention. For most people, the lure of complete and unconditional attention is irresistible, while it is remarkable that although we are often aware that something begs our attention, we do not always seem to have that attention at hand. It wavers and gives in to distraction. We stray and wrestle with it. If we find something very interesting, our attention is there effortlessly and all sorts of other matters escape us, while for those focused completely on a particular subject, everything else is 'out of mind'.

Many people suffer from a constant, unstoppable maelstrom of thoughts. It seems like we are a powerless victim of our own thoughts. But is that really true? Some self-examination may be necessary here, but you will eventually reach the conclusion that thoughts do not just enter without your collaboration. And this is only possible when you give them your attention, believe in them, or have an interest in something, and you thus identify yourself with them. Whether you welcome a particular train of thought, or really want to avoid it, in either case you connect with it and the flow of thought becomes a reality for you. A particular train of thought can be so strong that you are not even free of it when you are dreaming. Then there seems to be no other option than to direct your attention, with much painstaking effort, on something else. This recurring cycle demonstrates to us that when interest focuses somewhere, you can guarantee that corresponding

thoughts will manifest in your reality-of-being, and will continue to exist through the energy that attention generates.

Attention

When we focus our attention on something, we are the observer observing an object - a dualistic situation where the observed can never be the same as the observer. Therefore, when we focus the attention on the attention itself, a strange thing happens: it suddenly seems elusive. The question then arises as to whether one can really examine attention independently, since in this case it is both subject and object. Or could there be another kind of attention, not involving subject and object, with which both your attentions can be known, as a subject-object experience?

This is a problem that the seeker on the path of self-discovery encounters, and not only he, for science also encounters it in its fundamental quest. Scientists are also increasingly aware that the perceived is dependent on the observer, which indicates that so-called independent objective observation is not possible. The examiner cannot stand aside and see how things are, because he is, as it were, in the middle of that which is examined, and it is he who inevitably and ultimately determines what the result of his research will be.

The seeker must become acutely aware that he cannot observe the essence of reality, but only his own reality, that is the reality of the seeker. If one, consciously or unconsciously, expects to see something confirmed, then his attention and its accompanying desire gravitate towards it. Searching for specific confirmation can only confirm what you are looking for. Hence, what one cannot or does not want to see, one will not see.

Seeking
arises from
the sought.
Seeking
seeks
everywhere
without,
until it
turns within
.....

Attention is not a free constant in the scenario, but changes together with what it perceives, increasing and decreasing, not focused on the entirety, but on specific parts of it.

Some quantum physicists state that you encounter yourself both where you are, and where you direct your attention. You give something of your essence and you're your properties to that which you focus on. Our own attention defines our own moment. It is a vicious circle, as when the observer looking in a mirror is, so to speak, observed by the image, which in turn shapes and defines the observer. So the eternal question remains as to whether your perception can ever be correct. Or rather is it clouded by your conditioning.

When even modern scientists reluctantly begin to acknowledge that we create something into a 'reality' - that we create our own reality by means of our attention and our thoughts - how can we escape this vicious cycle that works so hypnotically? Is it possible to ascertain an independent reality? Why would we actually want to do so? How can someone investigate the essence and origin of attention with one's own attention, knowing that the investigation cannot be absolute? It is a leap into the unknown. The intellectual consciousness can find nothing to grasp, because the essential is neither thing nor information on which it is able to focus. The only possibility left is that something else from the outside observes both the attention and what is happening.

Attention

Although a human being's search for liberation appears to begin as a superficial interest it is nevertheless of the greatest importance. Because the essence also touches us, our heart resonates and

it sets us seeking, and if in the meantime one decides to shift the attention from the outer to the inner and not get distracted, it is nevertheless a movement within the reality of the ego. The seeker who has found the beginning of the thread is so euphoric, excited or at least enthusiastic, that he wants to clear the way to his aim himself, by force. The seeker may give many names to this aim, but whatever name you give it, initially your attention is much more concentrated, even physically observable, even to such an extent that an EEG brain scan will register a high frequency of gamma activity. The ego usually attempts to force things, to rise above itself with the energy of its mind-force, but in so doing merely intensifies the individuality. Such an attempt is actually an act of violence, which fastens him stronger to his own reality, thereby concealing the essence. By focusing, one attempts to bore a passage to the heart of life oneself. Thus, a human being labours and strives, aiming for the highest, only to discover that the highest recedes from him. Only when all attempts to achieve have failed time after time and the seeker is powerless in the emptiness of his inner gaze, can the realization penetrate that this is an impossible territory to enter for the ego. It was an attempt to climb in through a side window. The ego however, can not enter within because the SELF is already there. So we come to understand that the desire for liberation is not so much from the person but is given to us by the inner core-essence.

It is a widespread mistake that the mind can bring you something which in essence you already are and have. Man makes things much more complicated than they really are. His personal desire is often loaded with countless expectations and projections of how and what

the essence must be. Whereas what one seeks is extremely simple, too simple to grasp. The notion of failure never comes from the essence itself. On the contrary, the essential-self traverses the personal attention-sphere and raises its gravitational force, through which we immediately discover a tension-field between two desires. We see how the person is touched by the desire for liberation, but this proves to be not the liberation for the ego but from the ego, which holds the true self trapped. Hafiz once said to a friend with whom he played chess:

'The difference between your and my playing is that I see God's unfathomable moves, and give myself instantly over to them with joy, whereas you think you still have thousands of moves to play with him.'

On this road through a whole series of experiences, in which the focus of attention is repeatedly derived from the gravitational force of the ego, it is crucial that we do not go into the intellectual conclusion that 'being distracted is a failure', which will then makes us feel guilty. We can simply observe it without naming or classifying it and shift the attention back to the essentiality, the point of contact in the heart.

Attention is so instrumental in self-discovery. If we are open and our heart resonates in sympathy with the touch



of the Light, there is a subtle knowing in the heart, and when we know, we can decide to focus our attention on the truth. What matters is to let that ever-deepening subtle knowing of the heart live. So it is never a matter of just trying, no matter how admirable, because merely having a try is illusory; chancing a try is a diversion tactic of the mind; you either redirect your attention or not.

Thus, we can focus the attention on the ongoing flow of thought, or we

can simply let that stream be what it is. It is like a stationary car with the engine idling, we do not need to engage the gears; it just ticks over in the background until it's put in gear to go somewhere.

Although the touch of the Light is instantaneous, it requires a constant readiness of the person concerned. Then the light from that touch in us integrates by a process of transformation so it can really live there. This means the person

In the light of the knowing consciousness, the soul and the personality transform, and they are able to live as one being, directly and consciously from the source.

Illustration © StudioRVG

changes and the ego falls away, by which a new ensoulment takes its place. So the knowing of that touch is not merely theory, but a pure and conscious vitality in all the bodily cells. Should the mind suggest that man hereby loses his very self, one eventually discovers that the loss is no more than the dissolution of the I-central ego-self. One then leaves behind the whole trail of ideas about himself and his life; but what a human being truly is in essence one cannot evade or deny. We arrive happily at the discovery that we do not have to attach ourselves to objects and events on which we have long focused our attention. Indeed, attachments make a human being become a separate subject in an objective reality and thereby an object itself. On the contrary, man is called to be the objective observer.

Attention

It is not the individual personality who discovers to be the sun; it is your essential self that realise that you are the sun. The essential self is the infinite space, and in that 'non-space' appears an apparent reality of time-space, in which the person is, so to speak, a playing experiencing child. The attention that was indispensable at the commencement of this time-spatial journey, now leads to the discovery that what you are in essence has no need of attention. To the essential being, you are the attention. Therefore, any attention training, focusing, or therapy without this essential self as the core, the heart, is without exception a training for the ego. Nevertheless all the effort, attention, intention and exertion, right from the start, is not in vain; it is just the first step in letting go. The mental consciousness and its attention is a temporary quality within the essential, pure consciousness.

The pure consciousness assimilates all truth according to its place and calling; it is not a thinker-towards-a-thing, but an attention, an individual life-focus in the all-unity without taking leave of itself. It is the glorious mirror of the consciousness knowing neither for nor against, good nor evil, beautiful nor ugly and so forth. You do not have need of this mirror. You do not need to wait, build or search for it. It cannot fade and it is not the outcome of a method; it just is. All creation has its place in it as an imaginary reality in which we imagine we live.

The story of the soul-bird

There is a bird in a tree, busy all day building a nest. Flying back and forth collecting twigs, he is unaware of a second bird on a branch above, quietly watching. Above the crown of the tree is yet a third bird, its wings spanning the whole tree.

This mirrors the situation of a man-of-appearances who lets his defined attention lead him. And such is his reality that he really has no other choice than to 'pursue the thousands things'. That other, silent attention, which is outside the maze of all appearance, sees all these events simply as a phenomenon. It is not a subject observing and judging an object; it is an entity perceiving but not becoming immersed, since it is present in everything. It is as an infinite field of attention and everything therein informs the conscious entity of its essential nature. All necessary and possible force, potency and wisdom that are necessary are there - always and immediately. This is the pure attention, the love of the All-Father-Mother, from which all shining inspiration flows as life, and everything behaves unconditionally.

The resulting appearance, of whatever kind, has all the possibilities for instantaneous manifestation, a mighty ocean of possibilities through which all options for life are open. For the soul and the personality, this means re-creation, realization, because when the attention of the seeker is in perfect correlation with the non-attention of the Father-Mother, the soul fills with new light. In the pure perception, the essence in and of all appearance is perfectly known, and that without an 'I' stepping in. We attach weighty significance to everything, but this is something completely different.

In the light of this knowing consciousness the soul and the personality transform, and they can live again as one being, directly and consciously from the source. There is then a free unlimited attention for everything. Absolutely everything is worth its attention in a freedom that makes life. While over it all there is the third attention; the Absolute Itself, before and beyond every concern of attention. This silent Attention is the motionless mover that moves all life in love. ★

If I had to describe it, it would be like this. I walked through an endless, pityless landscape. It gave me a feeling of alienation and one way or another I realized this, although I had never known anything else. That must mean that I must also have known of different circumstances, but I only realize that now. I walked and walked and there was no life anywhere. Sometimes there seemed to be some life but every time I was brutally confronted with the fact that it was all an illusion. At the same time I think that I was searching for life or something similar. It was day and then it became night, but my situation did not change. I had enough to eat and I had something to do, but it seemed as if I had to defend myself constantly just for being myself, which was extremely tiring. I saw others in this same situation, with empty eyes. Then, I found the flower. For a few days I had an inexpressible feeling of expectation, which seemed ridiculous. It must have been the flower spreading its fragrance all around it. I bowed deeply to it in respect and to see it better. It radiated life and courage, hope and love. Its petals were still folded around its center, but I felt that this center bore the heart of life. This must be the same kind of flower that the Little Prince found. It just could not be anything else. Now I understood. How could anyone understand who had not yet found the flower? I would never leave this flower. It colored my days and my nights. When I experienced the stark alienation again, I steered my gaze back to the flower. I was even able to draw the picture of the flower in my mind's eye - allow its rays to fill me. It really was my own flower. And how sad it was that when I showed the flower joyful to others that they squashed it with their scathing: "yes, a flower, I can see it, what about it?" And I thought, 'don't they see what it is? Do they really think that the word flower covers what I am showing them? Don't they smell its fragrance? Are they not enfolded in its Presence? Doesn't it arouse their yearning? How can this be?' If I looked closely at them, I could see the lack of this yearning in their eyes. They had themselves become part of the alienation. Yet, I also met others who full of joy showed me their own flower. And their flowers, although they were all different, came together as one Flower. And we spoke together about this wonder. Then I started to understand that first there must be a seed to prepare for the arrival of the flower. If I listen closely to people, I can hear that seed in their voice, even though they don't know yet that it's there. I don't talk to their alienated self anymore but to that seed in them, to give them courage, hope and love. ★

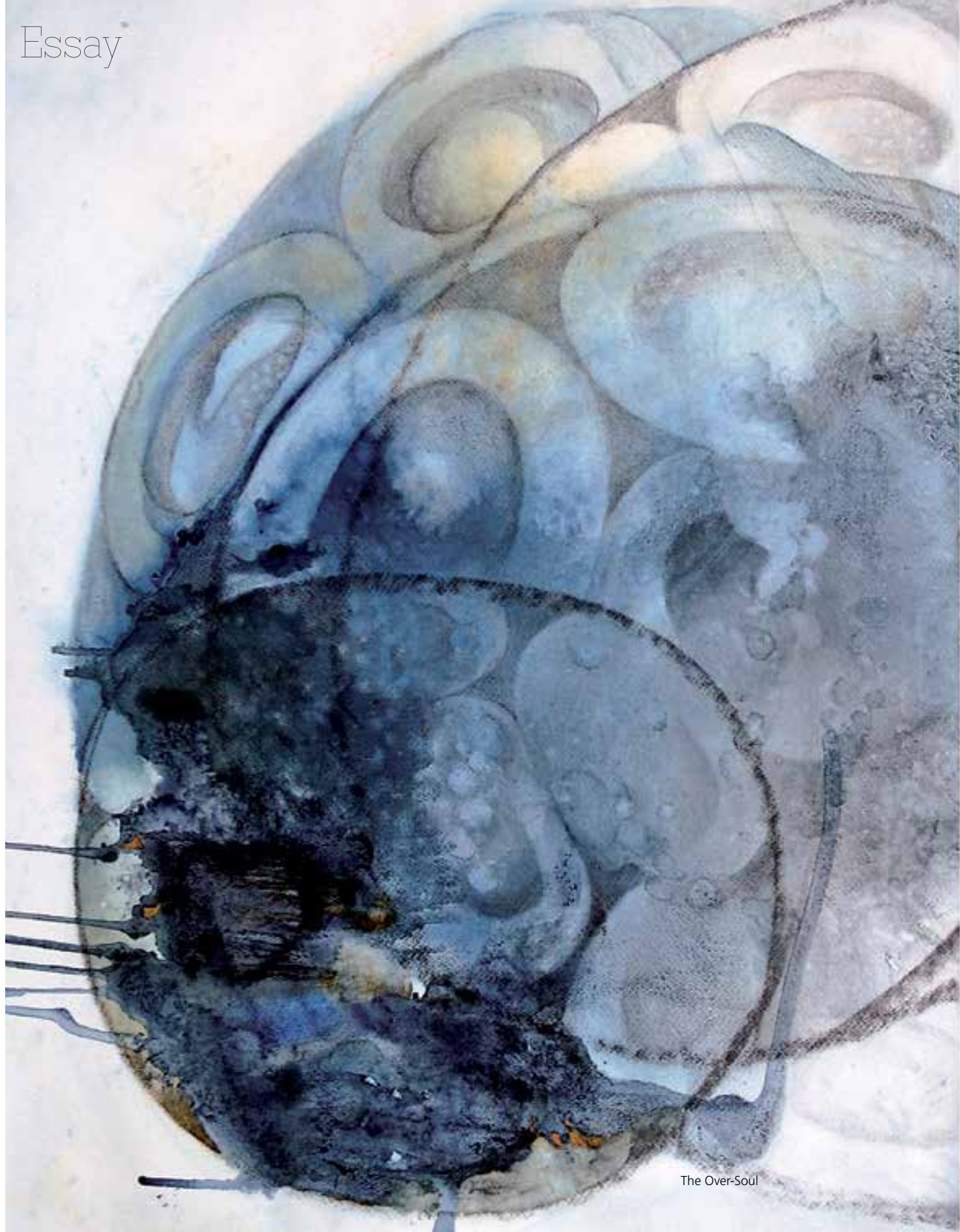
Gustav Hessing,
Landscape, 1980,
© Leopold Museum, Vienna



The Wonder of the Flower

The Wonder of the Flower







The Over-Soul

RALPH WALDO EMERSON

AN ESSAY BY RALPH WALDO EMERSON
FROM THE FIRST SERIES ESSAYS, 1841

Original title: 'The Over-Soul'.

Emerson originally published this article in 1848, 175 years ago, under the title 'Essays'. After he published his 'Essays: Second Series' in 1844, he edited the first edition and published it anew in 1847 under the title 'Essays: First Series'. It is just as sparkling of spirit as it was then.

*"But souls that of his own good life partake,
He loves as his own self; dear as his eye
They are to Him: He'll never them forsake;
When they shall die, then God himself shall die:
They live, they live in blest eternity."
Henry More*

*Space is ample, east and west,
But two cannot go abreast,
Cannot travel in it two:
Yonder masterful cuckoo
Crowds every egg out of the nest,
Quick or dead, except its own;
A spell is laid on sod and stone,
Night and Day've been tampered with,
Every quality and pith
Surcharged and sultry with a power
That works its will on age and hour.*

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There is a difference between one and another hour of life, in their authority and subsequent effect. Our faith comes in moments; our vice is habitual. Yet there is a depth in those brief moments which constrains us to ascribe more reality to them than to all other experiences. For this reason, the argument which is always forthcoming to silence those who conceive extraordinary hopes of man, namely, the appeal to experience, is forever invalid and vain. We give up the past to the objector, and yet we hope. He must explain this hope. We grant that human life is mean; but how did we find out that it was mean? What is the ground of this uneasiness of ours; of this old discontent? What is the universal sense of want and ignorance, but the fine inuendo by which the soul makes its enormous claim? Why do men feel that the natural history of man has never been written, but he is always leaving behind what you have said of him, and it becomes old, and books of metaphysics worthless? The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiments there has always remained, in the last analysis, a residuum it could not resolve. Man is a stream whose source is hidden. Our being is descending into us from we know not whence. The most exact calculator has no prescience that somewhat incalculable may not balk the very next moment. I am constrained every moment to acknowledge a higher origin for events than the will I call mine.

As with events, so is it with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come.

The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and

constrains everyone to pass for what he is, and to speak from his character, and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty.

The horoscope of ages

We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. Only by the vision of that Wisdom can the horoscope of the ages be read, and by falling back on our better thoughts, by yielding to the spirit of prophecy which is innate in every man, we can know what it saith. Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if I may not use sacred, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.

If we consider what happens in con-

versation, in reveries, in remorse, in times of passion, in surprises, in the instructions of dreams, wherein often we see ourselves in masquerade, – the droll disguises only magnifying and enhancing a real element, and forcing it on our distinct notice, – we shall catch many hints that will broaden and lighten into knowledge of the secret of nature. All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being, in which they lie, – an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the facade of a temple wherein all wisdom and all good abide.

What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins, when it would be something of itself. The weakness of the will begins, when the individual would be something of himself. All reform aims, in some one particular, to let the soul have its way through us; in other words, to engage us to obey.

Of this pure nature every man is at

RALPH WALDO EMERSON

Emerson lived from 1803 – 1882 in the state of Massachusetts (USA). He is one of the most important American philosophers and gave American society in the nineteenth century a spiritual framework under the optimistic pursuit of a perfect world as well as the role of the individual therein.

His long treatises (published as Essays) became a world success. In it, he could fully indulge in his quality: the education of the people. He condemns all the negative phenomena in American society and encourages self-reflection, soul-friendship and elevation. According to Emerson, materialism denies man his spiritual independence. With Thoreau and Walt Whitman, Emerson rejects conformism, civil certainties and the desire to imitate other countries. But in everything, a spiritual, positive and spiritual life is predominant.



some time sensible. Language cannot paint it with his colors. It is too subtle. It is undefinable, unmeasurable, but we know that it pervades and contains us. We know that all spiritual being is in man. A wise old proverb says, “God comes to see us without bell”; that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God. Justice we see and know, Love, Freedom, Power. These natures no man ever got above, but they tower over us, and most in the moment when our interests tempt us to wound them.

The sovereignty of this nature whereof we speak is made known by its independency of those limitations which circumscribe us on every hand. The soul circumscribes all things. As I have said, it contradicts all experience. In like manner it abolishes time and space. The influence of the senses has, in most men, overpowered the mind to that degree, that the walls of time and space have come to look real and insurmountable; and to speak with levity of

these limits is, in the world, the sign of insanity. Yet time and space are but inverse measures of the force of the soul. The spirit sports with time, – “Can crowd eternity into an hour, Or stretch an hour to eternity.”

The flowing robe of the soul

We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty. Every man parts from that contemplation with the feeling that it rather belongs to ages than to mortal life. The least activity of the intellectual powers redeems us in a degree from the conditions of time. In sickness, in languor, give us a strain of poetry, or a profound sentence, and we are refreshed; or produce a volume of Plato, or Shakespeare, or remind us of their names, and instantly we come into a feeling of longevity. See how the deep, divine thought reduces centuries, and millenniums, and makes itself present through all ages. Is the teaching of Christ less effective now than it was when first his mouth was opened? The emphasis of facts and persons in

The soul circumscribes all things. It contradicts all experience. In like manner it abolishes time and space

my thought has nothing to do with time. And so, always, the soul's scale is one; the scale of the senses and the understanding is another. Before the revelations of the soul, Time, Space, and Nature shrink away. In common speech, we refer all things to time, as we habitually refer the immensely sundered stars to one concave sphere. And so we say that the Judgment is distant or near, that the Millennium approaches, that a day of certain political, moral, social reforms is at hand, and the like, when we mean, that, in the nature of things, one of the facts we contemplate is external and fugitive, and the other is permanent and connate with the soul. The things we now esteem fixed shall, one by one, detach themselves, like ripe fruit, from our experience, and fall. The wind shall blow them none knows whither. The landscape, the figures, Boston, London, are facts as fugitive as any institution past, or any whiff of mist or smoke, and so is society, and so is the world. The soul looketh steadily forwards, creating a world before her, leaving worlds behind her. She has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul; the web of events is the flowing robe in which she is clothed.

After its own law and not by arithmetic is the rate of its progress to be computed. The soul's advances are not made by gradation, such as can be represented by motion in a straight line; but rather by ascension of state, such as can be represented by metamorphosis, – from the egg to the worm, from the worm to the fly. The growths of genius are of a certain total character, that does not advance the elect individual first over John, then Adam, then Richard, and give to each the pain of discovered inferiority, but by every throes of growth the man expands there where he works, passing, at each pulsation, classes, populations, of men. With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity, and inspires and expires its air. It converses with truths that have always been spoken in the world, and becomes conscious of a closer sympathy with Zeno and Arrian, than with persons in the house.

This is the law of moral and of mental gain. The simple rise as by specific levity, not into a particular virtue, but into the region of all the virtues. They are in the spirit which contains them all. The soul requires purity, but purity is not it;

requires justice, but justice is not that; requires beneficence, but is somewhat better; so that there is a kind of descent and accommodation felt when we leave speaking of moral nature, to urge a virtue which it enjoins. To the well-born child, all the virtues are natural, and not painfully acquired. Speak to his heart, and the man becomes suddenly virtuous.

Within the same sentiment is the germ of intellectual growth, which obeys the same law. Those who are capable of humility, of justice, of love, of aspiration, stand already on a platform that commands the sciences and arts, speech and poetry, action and grace. For whoso dwells in this moral beatitude already anticipates those special powers which men prize so highly. The lover has no talent, no skill, which passes for quite nothing with his enamoured maiden, however little she may possess of related faculty; and the heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers. In ascending to this primary and aboriginal sentiment, we have come from our remote station on the circumference instantaneously to the center of the world, where, as in the closet of God, we see causes, and anticipate the universe, which is but a slow effect.

A third participant

One mode of the divine teaching is the incarnation of the spirit in a form, — in forms, like my own. I live in society; with persons who answer to thoughts in my own mind, or express a certain obedience to the great instincts to which I live. I see its presence to them. I am certified of a common nature;



and these other souls, these separated selves, draw me as nothing else can. They stir in me the new emotions we call passion; of love, hatred, fear, admiration, pity; thence comes conversation, competition, persuasion, cities, and war. Persons are supplementary to the primary teaching of the soul. In youth we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical nature appearing through them all. Persons themselves acquaint us with the impersonal. In all conversation between two persons, tacit reference is made, as to a third party,

to a common nature. That third party or common nature is not social; it is impersonal; is God. And so in groups where debate is earnest, and especially on high questions, the company become aware that the thought rises to an equal level in all bosoms, that all have a spiritual property in what was said, as well as the sayer. They all become wiser than they were. It arches over them like a temple, this unity of thought, in which every heart beats with nobler sense of power and duty, and thinks and acts with unusual solemnity. All are conscious of attaining to a higher self-possession. It shines for all. There is a certain wisdom of humanity which is common to the greatest men with the lowest, and which our ordinary education often labors to silence and obstruct. The mind is one, and the best minds, who love truth for its own sake, think much less of property in truth. They accept it thankfully everywhere, and do not label or stamp it with any man's name, for it is theirs long beforehand, and from eternity. The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, and who say the thing without effort, which we want and have long been hunting in vain. The action of the soul is oftener in that which is felt and left unsaid, than in that which is said in any conversation. It broods over every society, and they unconsciously seek for it in each other. We know better than we do. We do not yet possess ourselves, and we know at the same time that we are much more. I feel the same truth how often in my trivial conversation with my neighbours, that somewhat higher

in each of us overlooks this by-play, and Jove nods to Jove from behind each of us.

Men descend to meet. In their habitual and mean service to the world, for which they forsake their native nobleness, they resemble those Arabian sheiks, who dwell in mean houses, and affect an external poverty, to escape the rapacity of the Pacha, and reserve all their display of wealth for their interior and guarded retirements.

As it is present in all persons, so it is in every period of life. It is adult already in the infant man. In my dealing with my child, my Latin and Greek, my accomplishments and my money stead me nothing; but as much soul as I have avails. If I am willful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will, and act for the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me.

The soul is the perceiver and revealer of truth. We know truth when we see it, let skeptic and scoffer say what they choose. Foolish people ask you, when you have spoken what they do not wish to hear, 'How do you know it is truth, and not an error of your own?' We know truth when we see it, from opinion, as we know when we are awake that we are awake. It was a grand sentence of Emanuel Swedenborg, which would alone indicate the greatness of that man's perception,—"It is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is

We should seek to reinforce ourselves by its very presence, and to speak with a worthier, loftier strain of that advent

false, this is the mark and character of intelligence.” In the book I read, the good thought returns to me, as every truth will, the image of the whole soul. To the bad thought which I find in it, the same soul becomes a discerning, separating sword, and lops it away. We are wiser than we know. If we will not interfere with our thought, but will act entirely, or see how the thing stands in God, we know the particular thing, and everything, and every man. For the Maker of all things and all persons stands behind us, and casts his dread omniscience through us over things. But beyond this recognition of its own in particular passages of the individual’s experience, it also reveals truth. And here we should seek to reinforce ourselves by its very presence, and to speak with a worthier, loftier strain of that advent. For the soul’s communication of truth is the highest event in nature, since it then does not give somewhat from itself, but it gives itself, or passes into and becomes that man whom it enlightens; or, in proportion to that truth he receives, it takes him to itself.

Respect and ecstasy

We distinguish the announcements of the soul, its manifestations of its own

nature, by the term Revelation. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications, the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. Every moment when the individual feels himself invaded by it is memorable. By the necessity of our constitution, a certain enthusiasm attends the individual’s consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ecstasy and trance and prophetic inspiration, – which is its rarer appearance, – to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible. A certain tendency to insanity

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the idea of immutableness is essentially associated.
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has always attended the opening of the religious sense in men, as if they had been “blasted with excess of light.” The trances of Socrates, the “union” of Plotinus, the vision of Porphyry, the conversion of Paul, the aurora of Behmen, the convulsions of George Fox and his Quakers, the illumination of Swedenborg, are of this kind. What was in the case of these remarkable persons a ravishment has, in innumerable instances in common life, been exhibited in less striking manner. Everywhere the history of religion betrays a tendency to enthusiasm. The rapture of the Moravian and Quietist; the opening of the internal sense of the Word, in the language of the New Jerusalem Church; the revival of the Calvinistic churches; the experiences of the Methodists, are varying forms of that shudder of awe and delight with which the individual soul always mingles with the universal soul.

The nature of these revelations is the same; they are perceptions of the absolute law. They are solutions of the soul’s own questions. They do not answer the questions which the understanding asks. The soul answers never by words, but by the thing itself that is inquired after.

Revelation is the disclosure of the soul. The popular notion of a revelation is, that it is a telling of fortunes. In past oracles of the soul, the understanding seeks to find answers to sensual questions, and undertakes to tell from God how long men shall exist, what their hands shall do, and who shall be their company, adding names, and dates, and places. But we must pick no locks. We must check this low curiosity. An answer in words is delusive; it is really no answer to the questions you ask. Do not require a description of the countries towards which you sail. The description does not describe them to you, and tomorrow you arrive there, and know them by inhabiting them. Men ask concerning the immortality of the soul, the employments of heaven, the state of the sinner, and so forth. They even dream that Jesus has left replies to precisely these interrogatories. Never a moment did that sublime spirit speak in their patois. To truth, justice, love, the attributes of the soul, the idea of immutableness is essentially associated. Jesus, living in these moral sentiments, heedless of sensual fortunes, heeding only the manifestations of these, never made the separation of the idea of duration from the essence of these attributes, nor ut-

tered a syllable concerning the duration of the soul. It was left to his disciples to sever duration from the moral elements, and to teach the immortality of the soul as a doctrine, and maintain it by evidences. The moment the doctrine of the immortality is separately taught, man is already fallen. In the flowing of love, in the adoration of humility, there is no question of continuance. No inspired man ever asks this question, or condescends to these evidences. For the soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite.

The tides of existence

These questions which we lust to ask about the future are a confession of sin. God has no answer for them. No answer in words can reply to a question of things. It is not in an arbitrary “decree of God,” but in the nature of man, that a veil shuts down on the facts of tomorrow; for the soul will not have us read any other cipher than that of cause and effect. By this veil, which curtains events, it instructs the children of men to live in today. The only mode of obtaining an answer to these questions of the senses is to forego all low curiosity, and, accepting the tide of being which floats us into the secret of nature, work and live, work and live, and all unawares the advancing soul has built and forged for itself a new condition, and the question and the answer are one. By the same fire, vital, consecrating, celestial, which burns until it shall dissolve all things into the waves and surges of an ocean of light, we see and know each other, and what spirit each is of. Who can tell the grounds of his knowledge of the character of the several individuals in his circle of friends?



No man. Yet their acts and words do not disappoint him. In that man, though he knew no ill of him, he put no trust. In that other, though they had seldom met, authentic signs had yet passed, to signify that he might be trusted as one who had an interest in his own character. We know each other very well, – which of us has been just to himself, and whether that which we teach or behold is only an aspiration, or is our honest effort also.

We are all discerners of spirits. That diagnosis lies aloft in our life or unconscious power. The intercourse of society,

— its trade, its religion, its friendships, its quarrels, — is one wide, judicial investigation of character. In full court, or in small committee, or confronted face to face, accuser and accused, men offer themselves to be judged. Against their will they exhibit those decisive trifles by which character is read. But who judges? and what? Not our understanding. We do not read them by learning or craft. No; the wisdom of the wise man consists herein, that he does not judge them; he lets them judge themselves, and merely reads and records their own verdict.

By virtue of this inevitable nature, private will is overpowered, and, maugre our efforts or our imperfections, you genius will speak from you, and mine from me. That which we are, we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head. The infallible index of true progress is found in the tone the man takes. Neither his age, nor his breeding, nor company, nor books, nor actions, nor talents, nor all together, can hinder him from being deferential to a higher spirit than his own. If he have not found his home in God, his manners, his forms of speech, the turn of his sentences, the build, shall I say, of all his opinions, will involuntarily confess it, let him brave it out how he will. If he have found his center, the Deity will shine through him, through all the disguises of ignorance, of ungenial temperament, of unfavorable circumstance. The tone of seeking is one, and the tone of having is another.

The great distinction between teachers sacred or literary, — between poets like Herbert, and poets like Pope, — between philosophers like Spinoza, Kant, and Coleridge, and philosophers like Locke, Paley, Mackintosh, and Stewart, — between men of the world, who are reckoned accomplished talkers, and here and there a fervent mystic, prophesying, half insane under the infinitude of his thought, — is, that one class speak from within, or from experience, as parties and possessors of the fact; and the other class, from without, as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. It is of no use to preach to me from without. I can do that too easily myself. Jesus speaks always from within, and in a degree that transcends all others. In that is the miracle. I believe beforehand that it ought so to be. All men stand continually in the expectation of the appearance of such a teacher. But if a man does not speak from within the veil, where the word is one with that it tells of, let him lowly confess it.

A free channel for the soul

The same Omniscience flows into the intellect, and makes what we call. Much of the wisdom of the world is not wisdom, and the most illuminated class of men are no doubt superior to literary fame, and are not writers. Among the multitude of scholars and authors, we feel no hallowing presence; we are sensible of a knack and skill rather than of inspiration; they have a light, and know not whence it comes, and call it their own; their talent is some exaggerated faculty, some overgrown member, so that their strength is a disease. In these instances the intellectual gifts do not make the impression of virtue, but

It is of no use to preach to me from without. I can do that too easily myself. Jesus speaks always from within, and in a degree that transcends all others

almost of vice; and we feel that a man's talents stand in the way of his advancement in truth. But genius is religious. It is a larger imbibing of the common heart. It is not anomalous, but more like, and not less like other men. There is, in all great poets, a wisdom of humanity which is superior to any talents they exercise. The author, the wit, the partisan, the fine gentleman, does not take place of the man. Humanity shines in Homer, in Chaucer, in Spenser, in Shakespeare, in Milton. They are content with truth. They use the positive degree. They seem frigid and phlegmatic to those who have been spiced with the frantic passion and violent coloring of inferior, but popular writers. For they are poets by the free course which they allow to the informing soul, which through their eyes beholds again, and blesses the things which it hath made. The soul is superior to its knowledge; wiser than any of its works. The great poet makes us feel our own wealth, and then we think less of his compositions. His best communication to our mind is to teach us to despise all he has done. Shakespeare carries us to such a lofty strain of intelligent activity, as to suggest a wealth which beggars his own; and we then feel that the splen-

did works which he has created, and which in other hours we extol as a sort of self-existent poetry, take no stronger hold of real nature than the shadow of a passing traveller on the rock. The inspiration which uttered itself in Hamlet and Lear could utter things as good from day to day, forever. Why, then, should I make account of Hamlet and Lear, as if we had not the soul from which they fell as syllables from the tongue?

This energy does not descend into individual life on any other condition than entire possession. It comes to the lowly and simple; it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur. When we see those whom it inhabits, we are apprized of new degrees of greatness. From that inspiration the man comes back with a changed tone. He does not talk with men with an eye to their opinion. He tries them. It requires of us to be plain and true. The vain traveller attempts to embellish his life by quoting my lord, and the prince, and the countess, who thus said or did to him. The ambitious vulgar show you their spoons, and brooches, and rings, and preserve their

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cards and compliments. The more cultivated, in their account of their own experience, cull out the pleasing, poetic circumstance, – the visit to Rome, the man of genius they saw, the brilliant friend they know; still further on, perhaps, the gorgeous landscape, the mountain lights, the mountain thoughts, they enjoyed yesterday, – and so seek to throw a romantic color over their life. But the soul that ascends to worship the great God is plain and true; has no rose-color, no fine friends, no chivalry, no adventures; does not want admiration; dwells in the hour that now is, in the earnest experience of the common day, – by reason of the present moment and the mere trifle having become porous to thought, and bibulous of the sea of light.

Converse with a mind that is grandly simple, and literature looks like word-catching. The simplest utterances are worthiest to be written, yet are they so cheap, and so things of course, that, in the infinite riches of the soul, it is like gathering a few pebbles off the ground, or bottling a little air in a phial, when the whole earth and the whole atmosphere are ours. Nothing can pass there, or make you one of the circle,

but the casting aside your trappings, and dealing man to man in naked truth, plain confession, and omniscient affirmation.

Souls such as these treat you as gods would; walk as gods in the earth, accepting without any admiration your wit, your bounty, your virtue even, – say rather your act of duty, for your virtue they own as their proper blood, royal as themselves, and over-royal, and the father of the gods. But what rebuke their plain fraternal bearing casts on the mutual flattery with which authors solace each other and wound themselves! These flatter not. I do not wonder that these men go to see Cromwell, and Christina, and Charles the Second, and James the First, and the Grand Turk. For they are, in their own elevation, the fellows of kings, and must feel the servile tone of conversation in the world. They must always be a godsend to princes, for they confront them, a king to a king, without ducking or concession, and give a high nature the refreshment and satisfaction of resistance, of plain humanity, of even companionship, and of new ideas. They leave them wiser and superior men. Souls like these make us feel that sincerity is more excellent than

flattery. Deal so plainly with man and woman, as to constrain the utmost sincerity, and destroy all hope of trifling with you. It is the highest compliment you can pay. Their "highest praising," said Milton, "is not flattery, and their plainest advice is a kind of praising."

A new eternity

Ineffable is the union of man and God in every act of the soul. The simplest person, who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. It inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust.

He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time, the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind, he is overflowed with a reliance so universal, that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce



that it is best you should not find him? for there is a power, which, as it is in you, is in him also, and could therefore very well bring you together, if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you, that you have no right to go, unless you are equally willing to be prevented from going? O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear! Every proverb, every book, every byword that

belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.

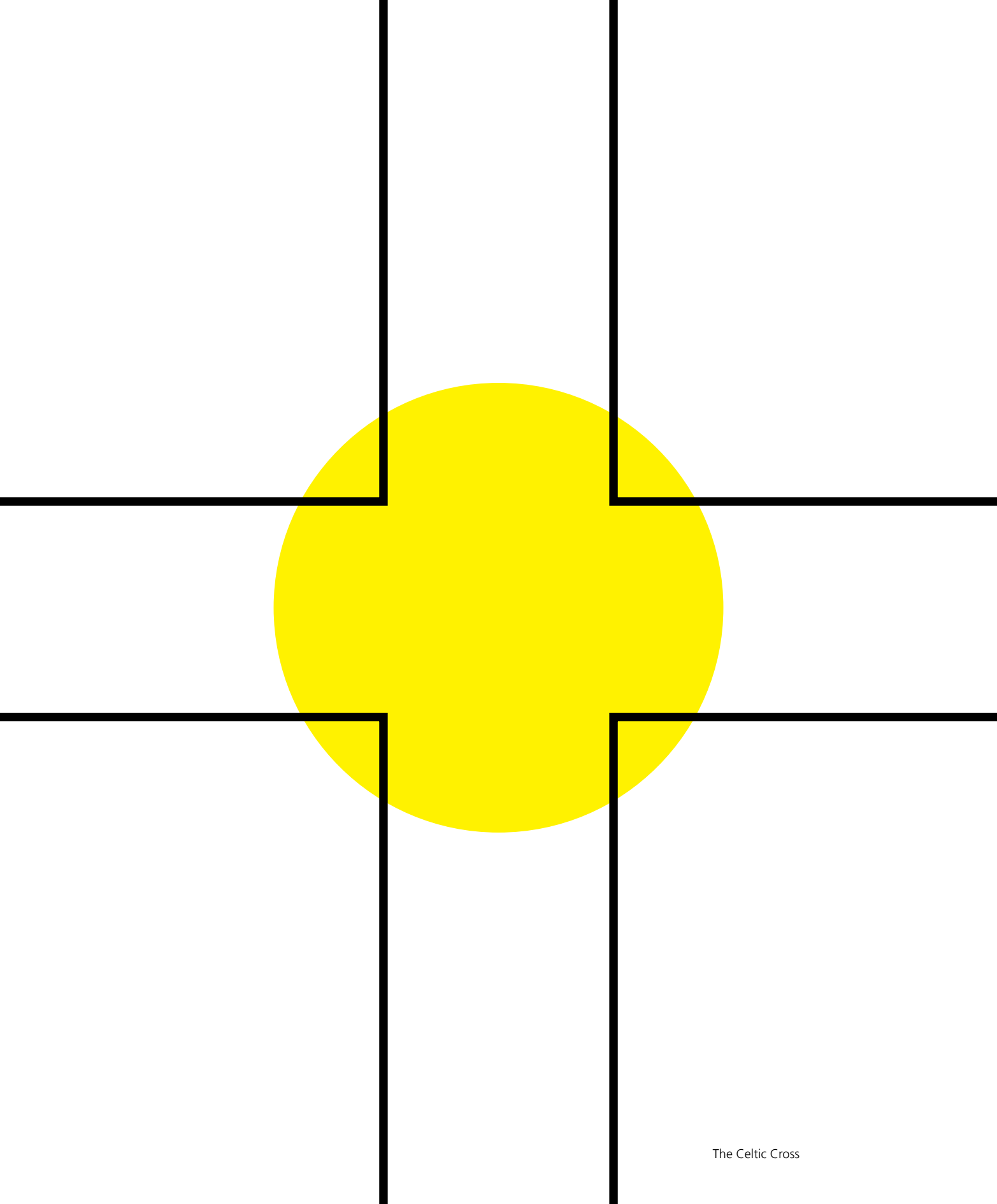
Let man, then, learn the revelation of all nature and all thought to his heart; this, namely; that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the great God speaketh, he must 'go into his closet and shut the door,' as Jesus said. God will not make himself manifest to cowards. He must greatly listen to himself, withdrawing himself from all the accents of other men's devotion. Even their prayers are hurtful to him, until he have made his own. Our religion vulgarly stands on numbers of believers. Whenever the appeal is made – no matter how indirectly – to numbers, proclamation is then and there made, that religion is not. He that finds God a sweet, enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say?

It makes no difference whether the appeal is to numbers or to one. The faith that stands on authority is not faith. The reliance on authority measures the decline of religion, the withdrawal of the soul. The position men have giv-

en to Jesus, now for many centuries of history, is a position of authority. It characterizes themselves. It cannot alter the eternal facts. Great is the soul, and plain. It is no flatterer, it is no follower; it never appeals from itself. It believes in itself. Before the immense possibilities of man, all mere experience, all past biography, however spotless and sainted, shrinks away. Before that heaven which our presentiments foreshow us, we cannot easily praise any form of life we have seen or read of. We not only affirm that we have few great men, but, absolutely speaking, that we have none; that we have no history, no record of any character or mode of living, that entirely contents us. The saints and demigods whom history worships we are constrained to accept with a grain of allowance. Though in our lonely hours we draw a new strength out of their memory, yet, pressed on our attention, as they are by the thoughtless and customary, they fatigue and invade. The soul gives itself, alone, original, and pure, to the Lonely, Original, and Pure, who, on that condition, gladly inhabits, leads, and speaks through it. Then is it glad, young, and nimble. It is not wise, but it sees through all things. It is not called religious, but it is innocent. It calls the light its own, and feels that the grass grows and the stone falls by a law inferior to, and dependent on, its nature. Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby I do overlook the sun and the stars, and feel them to be the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in

Thus revering the soul, and learning, as
the ancient said, that `beauty is immense,
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thoughts, and act with energies, which
are immortal. Thus revering the soul,
and learning, as the ancient said, that
“its beauty is immense,” man will come
to see that the world is the perennial
miracle which the soul worketh, and be
less astonished at particular wonders;
he will learn that there is no profane
history; that all history is sacred; that
the universe is represented in an atom,
in a moment of time. He will weave
no longer a spotted life of shreds and
patches, but he will live with a divine
unity. He will cease from what is base
and frivolous in his life, and be content
with all places and with any service he
can render. He will calmly front the
morrow in the negligency of that trust
which carries God with it, and so hath
already the whole future in the bottom
of the heart. ★



The Celtic Cross

Ancient wisdom teaches us that in pre-Christian times, the Celtic Cross was a druidic symbol for the four fields, in which life unfolds. The four arms of the cross show us the interaction between the self, nature, wisdom and original divine life. The circle in the center is in all four worlds the heart of spiritual aspiration, pursued by every conscious life: self-realization and so being saved. There in the center of everything, the four fields meet in all-embracing love. The natural expressiveness of the Celtic Cross also corresponds with the directions of the wind. East – young budding life, West – looking back, reflection, North – inspiration, intuition, South – realization, assimilation. Four important days of “fire” or Light, called the four Albans, marked the two dark and the two light seasons. Arthuan, Light of Arthur, who became later known as Christ, was celebrated by the Celts on December 21st. Eilar, Light of the Earth, marked Spring. Alban Heruin – Light of the Coast, marked the coming of Summer. Elved, Light of the Water, marked the beginning of Autumn. The perpetual return in nature, gave them steadfastness in a world that was constantly changing - as it does in every age. Spiritually, the Celtic Cross can still be a great support to us. In difficult times, the four arms can give our thoughts direction again. Follow the right direction: the self, with both feet on the ground, in the correct relationship to nature. Mirror yourself in the deep wisdom, which enfolds everything and follows its course - the Divine trail of radiations. Never let the center go, where Divine consciousness slumbers and is always present in omnipotent love. ★



Dream world

Sometimes in your sleep, you may realise that you are dreaming and there may then be a moment of awareness when you have a choice either to dream on or to return to wakefulness.

Great teachers who had knowledge of another Nature often denoted our earthly life as 'the dream state'. 'Awaken, you who sleep...'

Two electrifying insights now confront us if we can admit them. Firstly, that there is apparently another Nature and secondly, that all these goals that we pursue and for which we work so diligently may not be real at all.

When we are fully taken up in the pursuit of these goals we keep running and running, never to reach this other Place. Running hard to stay in the same place.

Billions of people all live with their own personal idea of reality. We experience the same world so differently because each of us lives his own dream life and works hard to make it real. And because people with the same sort of dream gather together, they create a collective dream for a collective 'reality', knowing it must be the truth for: 'don't we all believe the same in our group?' Until... until your consciousness overrules your thoughts. To keep on sleeping and dreaming in this world is to be oblivious of another Nature. To awaken

You need to lose the way to find the Path!

in this world means an awakening in the other World at the same time. The most persistent dream of us here on earth is not to know that we dream. We populate the world as well as our own personal space with our convictions, our thought forms and our endeavours for a better future until we are completely enmeshed in these daydreams. But the dream may suddenly end for you - just when you least expected it.

Suddenly the storyline of your book of life changes and the I-character loses the way. And funnily enough, you need to lose the way to find the Path!

One of the few certainties that we have is that life is full of uncertainties even though we still keep up the fiction that what we think about life is a reality. This conviction that what we think must necessarily be true is precisely what keeps our dream world ticking over - until we stop believing our thoughts and admit reality.

Again a shock. For in what kind of reality do I live if I become truly conscious of this eat-or-be-eaten world?

What will happen if I allow the sharp actual reality to prevail over my thoughts and suppositions about it?

What will happen is that you will realise that you are dreaming, and some will hastily return to their dreams. They will make their dreams into their reality once again by switching off their consciousness and once more giving full reign to their thoughts about the reality.

The courageous ones come to a halt and allow their astonishment to take root - as well as an accompanying feeling of emptiness, futility and loneliness. If we see through the dream, this emptiness is the prerequisite to be (ful)filled in quite a different manner.

The real awakening takes place when we realise (which is something quite different than thinking) that our self is manufactured from ideas, beliefs and memories and that it is nothing to do with who we truly are inside. This ego state has no real identity in in itself but was originally meant as an instrument of the soul. But it usurped the power. In essence the ego is a mechanism, not a truly living entity, and it has a kind of resistance against the harsh actual reality. If we would fully allow it, the dream would shatter immediately..

And this ego mechanism has two arms: one to push unwelcome things away and one to grasp things. With these two it builds its own virtual world of delusion. No wonder that the great teachers taught their pupils 'the middle way' and imposed on them a condition of neutrality.

Maybe it is time to start practising heart-work instead of hard work. ★



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CONTRIBUTIONS

- Attention
- The great connector
- The step that you do not want to take
- The miracle of the flower
- I do not know its name
- Illness - The disturbed balance
 - manifestations, areas, desires, people, identifications
 - the Chinese teachings of the elements
- Symposium in Alkmaar
 - the fire, the Gnosis and the Rosicrucians of today

ITEMS

- Column: Dreamworld
- Symbol: The Celtic cross

ESSAY

- The Over-Soul - Ralph Waldo Emerson

